The Review of Religions Vol. 34 1935

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# The Review of Religions

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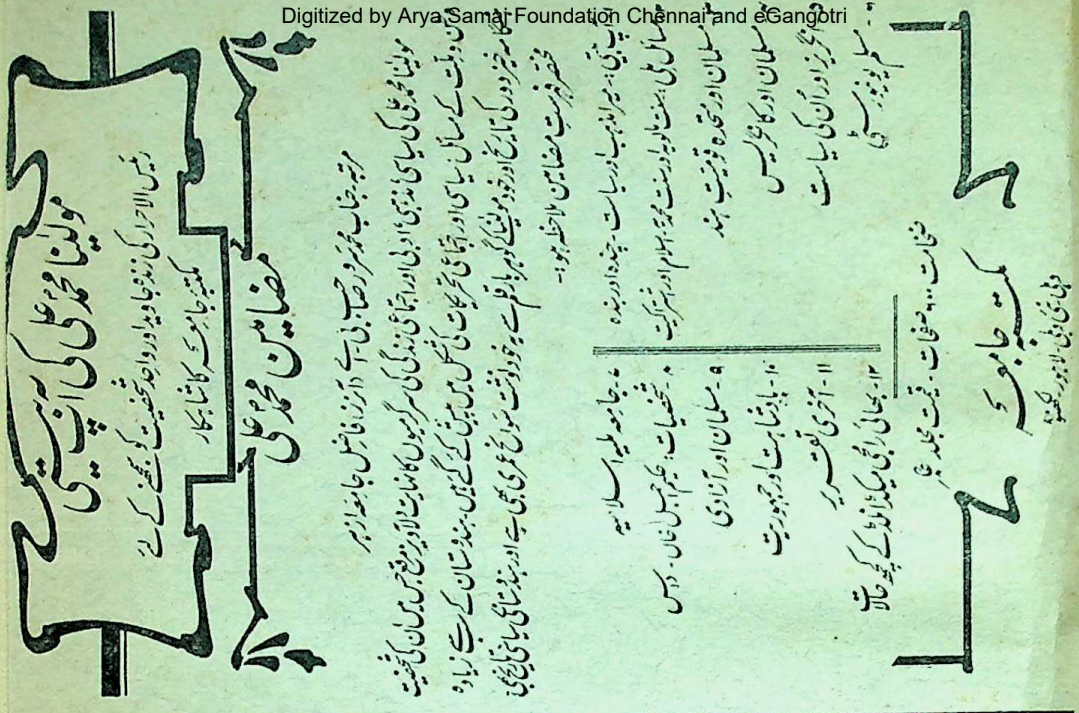



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The
# Review of Religions

Vol. XXXIV AUGUST, 1935 No. 8

بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

## WHAT IS TRUE PARDAH

By HAZRAT KHALIFATUL MASIH II

One of the means devised by Islam for the moral improvement of man is to close the avenues through which sin finds an entrance into the human mind. According to Islam, evil is extraneous to man and enters from outside. The nature of man is pure and loves virtue and abhors vice. Every man, without distinction of class or creed, is born with this pure nature, but it is not enough to protect him against vice. His nature only tells him to do good and to avoid evil. It is the function of reason to point out what is good and what is evil, and the judgment of reason is based on information received through the senses. Therefore, once an error is committed in receiving external influences, man's judgment is bound to be affected in deciding whether a particular thing or course of conduct is good or bad, and such an error will result in his nature or conscience being deceived into regarding that as good which is evil and *vice versa*. It will consequently reprove him for



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doing that which is good and will encourage him to do that which is evil. It is necessary, therefore, that all evil influences to which a man is likely to submit should be removed or stopped. Similarly, all sudden temptations that lead man into wrong-doing are also external, and it is necessary to put an end to them also, so as to enable man to exercise complete self-control. A man who is addicted to drink, for instance, is tempted by seeing other people drink, or by seeing such articles as are used for the drinking or keeping of wine, or by being reminded of the times or occasions on which he is accustomed to drink. If such a man is kept away from the places where he can obtain drink, or where he can be reminded of his habit, and things which are likely to remind him of it are kept away from him, he will, after a short time, regain the power of self-control and will completely divest himself of the habit of drink.

Keeping this principle in view Islam has laid down instructions whereby all those avenues by which evil thought or vices can enter the human mind have been closed. I am surprised, however, to find, that this psychological truth on which Islam has based these injunctions whereby it has made a material addition to the volume of moral and intellectual debt which the world owes it, has provoked the fiercest opposition to Islam and has failed to receive due appreciation even at the hands of those who value all things by the standard of intellect.

## Some Injunctions

It is difficult for me here to explain in detail the teachings of Islam concerning all those matters that incite a man to sin or wrong-doing, and I shall, therefore, confine myself to a few instances by way of illustration.

I shall first advert to those injunctions which relate to chastity. Islam does not, like other religions, merely say, "Thou shalt not commit adultery," for we do

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not stand in need of being told that adultery is sinful. The question is how shall we avoid falling into this sin? Islam tells us that we can avoid the commission of this sin by shutting the doors through which the temptation to commit it might enter, *viz.*, the doors of sight, hearing, and touch. When a man sees beauty, or hears its praise or hears a charming or seductive voice, or touches a soft or smooth body, and he likes that which he sees, or hears or touches, he is drawn towards it and the result is that which the whole world unites in condemning as a dangerous poison for society and morals. In order to close these avenues the Holy Quran says: —

قل للمومنين يغضوا من ابصارهم ويحفظوا فروجهم ذالك ازكى لهم. ان الله خبير بما يصنعون وقل للمومنات يغضضن من ابصارهن ويحفظن فروجهن ولا يبدين زينتهن الا ماظهر منها وليضربن بخمرهن على جيوبهن ولا يبدين زينتهن الا لبعولتهن او آبائهن او آباء بعولتهن او ابنائهن او ابناء بعولتهن او اخوانهن او بنى اخوانهن او بنى اخواتهن او نسائهن او ما ملكت ايمانهن او التابعين غير اولى الاربة من الرجال او الطفل الذين لم يظهروا على عورات النساء ولايضربن بارجلهن ليعلم ما يخفين من زينتهن وتوبوا الى الله جميعا ايها المومنون لعلكم تفلحون—(النور ع ٤)

"Tell the believers to cast down their eyes and to guard all those parts where evil can enter; this will be a source of great purity for them, and God is aware of what they do. And tell the believing women to cast down their looks and to guard all those parts where evil can enter, and not to display their beauty except what is external thereof, and let them cover up their necks, heads, and faces, and not display their beauty except to their husbands, or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or the sons of their sisters, or their women, or their slaves, or such male servants as have no desire for women, or such boys as are not yet aware of the relations between the sexes; and let them not strike their feet so as to make their hidden beauty known; and turn to God all ye who believe so that you may be successful". (XXIV : 29, 30.) These verses command

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men and women to close all those avenues through which passionate and sinful thoughts enter the mind. One of these avenues is the eye, and the believers are told to cast down their eyes. Another of these is the ear, and the believers are told that men and women should not listen to each other's voices in song and merriment, etc., and should not listen to tales of each other's beauty. They are also told not to touch each other without proper need, and women are told that when they go out they should cover their breasts and faces, that is to say, their necks, heads, and all those parts of the face which need not be kept uncovered for the purpose of seeing or breathing. Nobody who thinks over these injunctions with a mind free from bias and prejudice can help admiring the wisdom underlying them, for they remove all possibility of vices which grow out of the relations of the sexes. No doubt these commandments will sound strange in Western ears, but their sense of surprise is due entirely to the effects of habit and custom, for these commandments are not at all difficult to act upon. Islam does not by any means confine women to the four-walls of their houses, as appears to be the prevalent notion. In the early history of Islam we find that women accompanied men into the battlefield, looked after the sick and the wounded, rode, and learnt all kinds of sciences and arts from men and taught them to men. In short, they possessed full practical freedom, and all they were required to do was to cover up their necks, heads and faces when going out or to wear veils, in order to guard all entrances through which sinful thoughts might enter. That they should be confined to their houses and should be shut out from all intellectual pursuits is no part of the teachings of Islam, and was not the custom of the Muslims for several centuries.

### The True Pardah

The *pardah* which is prevalent in these days

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among the Muslims in most countries is based on political considerations. As in some countries the price of a woman's honour is calculated in coins, which is a shameful insult to womanhood, the Muslims dwelling in those countries have, for the more effective protection of the honour of their women, voluntarily placed certain restrictions on their movements, which are not imposed by Islam.

### Some Objections Answered

I have sometimes heard it stated that the Islamic injunctions concerning chastity are an insult to women, and this has always surprised me, for the covering up of the head and the face is a device to obviate the necessity of men keeping their eyes cast down in thoroughfares and crowds, the primary injunction being to cast down the eyes, which applies equally to men and women. The insult, if any, is, therefore, common to men and women. It is next asked ; why are women required to cover up their faces, why are not men required to do the same? The answer is that Islam makes a distinction between the functions of men and women. The primary duty of women is to look after the upbringing and training of the future generation, and the function of men is to provide the means for such upbringing and training. For the proper discharge of his function man is required to spend most of his time our of doors, so that his sphere of action are streets and thoroughfares and other public places whereas the proper sphere of woman's action is the home, and Islam confers freedom on each within his or her sphere of action, and restricts the freedom of each within the sphere of action of the other. Men are told to obtain permission before entering a house, for that is the place where women are free. Women are not required to ask the permission of men when going out, but they must take the precautions described above, the reason being that Islam acknowledges that a

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woman might have legitimate business in the streets, and can, therefore, go out without having to ask the permission of men, but a man can have no legitimate business inside another's house without the permission of the women occupying it and so there is an additional restriction placed on him, *viz.*, he cannot enter it without obtaining permission. There is no question, therefore, of insult to men or women, in these restrictions. On the contrary, they are a golden means of moral improvement, and are disliked or opposed only out of habit and custom. I know of Western women who have adopted *pardah* and who find no discomfort or inconvenience in it, except a feeling of shyness and strangeness for the first few days, which is but natural.

## A CORRECTION

The last sentence on page 257 of the *Review of Religions* (July number, 1935) should be read as follows and not as it has appeared in the Review :—

" The same causes, the same crying evils, the same earnest demand for an 'assured trust' in an All-pervading Power" which led to the appearance in the Land of Pharaohs of a great Prophet of God, and in ancient Iran of another equally highly-exalted Divine Messenger and which led to the appearance in Arya Verta in hoary antiquity of the Prophet Krishna and ' which led to the appearance on the shores of Galilee, in the reign of Augustus Caesar of a Prophet whose life is a tragedy' and last of all which led to the appearance in the Desert of Arabia in the seventh century of the Christian era of that greatest Son of Man—the Holy Prophet Muhammad .....

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## PROPHECY ABOUT THE RISE OF AN EASTERN POWER—I

The heyday of European domination seems to be fast approaching its natural, perhaps merited, end. The centre of human interest and activity has shifted from Europe to Asia and America. There is a general awakening all over the East. Persia which till yesterday was completely under the thumb of England and Russia is to-day a thorough sovereign State, proud of its past and sanguine of a bright and progressive future. Afghanistan, whose political status very lately was not more than that of a dependent Indian principality has grown into an independent country. Egypt is fast coming into its own and India's efforts to gain a honoured place in the comity of free nations seem to be crowned with success in the near future. Turkey is already a powerful republic whose friendship is sought and enmity feared. Even Arabia, that vast tract of sandy-desert, which after a brief spell of all-round activity under the Prophet of Islam and his immediate successors relapsed into a lethargic sleep of ages, has again taken a yawn and appears to be awakening to the realization of its great destiny. But of all eastern countries it is Japan which was the first to shake off its narcotic stupor and set about seriously and earnestly to gain political strength and economic and commercial prosperity and progress.

Beginning with the middle of the last century when Japan became opened up to outside-influence, the time that has since witnessed its very rapid advancement in every sphere of its activities, can be divided into three periods: the Age of Defence from 1853 to 1906, the end of the Russo-Japapese War; the Age of Reassurance, from then to the end of the World War in 1918; and the Age of Economic Activity, thence down to the present time. Up to the arrival of Commodore Perry who was sent by President Fillimore of America in 1853 to ask for the establishment of friendly commercial relations, Japan had been really hibernating in seclusion for over two hundred years, having scarcely any communication or

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connection with the outside world. That was exactly the time when Western Powers were strenuously busy expanding their commercial and territorial possessions, acquiring colonies and markets in the world. Not content with rivalries and speculation as how to apportion Africa, they invaded Asia to indulge in similar speculations. This intrusion of Western influence in the Far East could not but be keenly felt by Japan. But like other Oriental countries she was quite powerless against Western rapacity and had to conclude agreements compromising its national dignity and freedom. She had to grant rights of extra-territoriality to foreigners and even her tarriff rights were abridged. She made her first treaty "of amity and goodwill" with America in 1854. On the heels of this agreement were concluded similar treaties "of amity and goodwill" with Holland, Great Britain and France, and Japan had to accord to these powers the "friendly concessions." This humiliating treatment, this blow to its national self-respect and dignity, this disgrace of inferior status which Japan had to submit to, continued to rankle in the mind of the nation. Japan remained restless till this stigma of inferiority was removed. But it took the Japanese Foreign Office a long and tedious time and the Japanese nation had to make untold sacrifices to get it removed. From 1854 to 1894, a period of 40 years, the Japanese Foreign Office had to employ all its political sagacity and diplomatic skill to have the aforesaid treaties revised. Extra-territoriality was abolished in 1894 but it cost the country 17 more years of stress and struggle to achieve full tariff autonomy in 1911. It was during this period that Japan realised that there was no refuge from Western exploitation unless it became acquainted with the subtle ways of European diplomats and unless its inhabitants by becoming well-versed in Western etiquette and Western education could impress the Western peoples by their refinement and culture. Japan sent her students to all Western countries. They acquired Western sciences and diplomacy and learned Western manners and ways. This fact, to a large extent, was responsible for impressing upon the Western peoples that Japan was also getting civilized. But it was not considered to be really and fully civilized unless it broke the jaws of the Russian Bear in 1905.

During these four decades when Japan had to make treaties and conclude agreements with Western powers and had to

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concede to them concessions and rights and when she was also busy trying to free itself from the disabilities those treaties and agreements imposed upon her, she had constantly to think about and guard against two lines of attack. Russia was expanding rapidly and aggressively in the north. Japan had to guard not only against attack from that direction through Siberia, but against attack from south through Korea. She had constantly to send expeditons to prevent invasions from these two directions. The sense of insecurity from the north and the south turned the attention of Japanese leaders of the latter half of the 19th century, which is known as early Meiji era in Japanese history, towards inceasing their military strength and resources. Japan became occupied in making forts and preparing guns with an earnestness and rapidity which are the distinctive features of the Japanese character.

Even after extra-territoriality was abolished and tariff reform accomplished, Japan's foreign policy was not relieved of difficult tasks; for conditions in Korea and China were uncertain and likely to menace Japan's safety. Korea had always been regarded by Japan as one of the most likely bases of attack on her empire. The independence of that country became a matter of supreme concern to her. The possibility of that peninsula being absorbed by China led to Japan's conflict with that country in 1894 and the annexation of Korea to the Japanese Empire. But this great victory proved a further source of diplomatic entanglements and greater conflicts. Japan received veiled threats from Russia, France and Germany. The political outlook became palpably darkened by Russia's steady aggression in Manchuria, that storm centre of Far Eastern politics. Great Britain had taken Hongkong, France Saigon, and now Russia seemed invading Manchuria and interfering in Korea. Any further division of China might easily affect the integrity of Japan. Russian aggression was too great to be ignored. Negotiations were opened with Russia to come to any understanding and Japan did everything possible to avoid hostilities but to no purpose. Japan became obliged to fight Russia to preserve the independence of Korea, if for no other reason. The discomfiture of Russia in this war (Russo-Japanese War of 1905) aroused the jealousy of some foreign nations ; but the Anglo-Japanese Alliance of 1902 obviated the interference

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of any third party, as Great Britain promised to come to Japan's aid in the event of such an emergency. The Alliance was further strengthened during the progress of the war with Russia. It proved useful to England as a check against German and Russian aggression, and to Japan against Russian retaliation.

But this Alliance proved a source of great anxiety for the United States of America and though efforts were made by Japan and England both to assure and satisfy America but American anxiety continued till it was finally removed at the Washington Conference in 1921, when the Four-Power Treaty in which England, America, France and Japan undertook to respect each other's rights and preserve peace in the Pacific, was made.

After the conclusion of war with Russia, Japan began to feel less danger of menace from outside and the nation's energies were directed towards economic activity. The result has been that, every decade since that event, the national trade has doubled. From the time of the Washington Conference onward other nations have begun to realise that the Japanese are essentially a peaceful people. Before the Washington Conference the possibilty of war with Japan was discussed more frequently in America than it is to-day. America has also a better understanding and appreciation of Japan's policy towards China. It has begun to be increasingly realized in America that Japan is a great stabilising and civilizing force in the Far East and that it could be relied upon to promote peaceful development of Eastern Asia for the mutual advancement of the mankind. It was in this spirit that Japan and America met at the London Naval Conference in 1930, and it was in this spirit that they met all the other delegates there. Japan now seems to feel, though erroneously we think, that the age of military strife and worry over national defence is past, and that the concern of the future is economic development and progress in the spirit of wholesome rivalry and peace.

*(To be Continued)*

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# ISLAM IN EUROPE

[By Mr. Abdul Majid Rau, B.A. (Cantab.)]

## A Changed Attitude of Mind

The death of that eminent English convert to Islam, Al-Haj Al-Faruq Lord Headley at the advanced age of seventy-seven brings home very vividly the radical change that has taken place, during the three and half decades of this century, in the attitude of Europeans towards the faith and culture of Islam. There were brave men before Agamemnon, and there were of course eminent English converts before Lord Headley, not the least of whom was that wealthy and eccentric Essex Squire who was the friend and champion of Arabi Pasha in Egypt, but curiously went over to the Congress side when he visited India. Blunt's pro-Muslim sympathies politically led him to study the tenets of Islam, to which he was eventually converted, and in the cause of which he did signal service. Incidently his two books "The Secret History of the Occupation of Egypt" and "India under Lord Ripon" shed a flood of light on certain aspects of British Imperialism in the eighties and the nineties of the last century. Blunt was staunch to Muslim principles, but he was no propagandist, and contemporary memories seem to indicate that in the select Whig circles in which he moved, neither he nor his conversion were taken very seriously.

## Ill-Informed Criticism

In Blunt's days and for long after, people in England and Europe knew little about Islam, and what little they knew they were taught to dislike. Those were the days of the evangelical revival in Britain, and such knowledge of Islam as came to the British people filtered through missionary channels, and naturally, the old prejudice against Islam and its followers which had been first awakened by the Crusaders who with their supporters had regarded the Prophet Muhammed (peace on him) as the anti Christ, was strengthened, and a new anti-Muslim propaganda started. While enthusiastic Christians were taught to hate Islam as inimical to Christianity and Mahomet as anti-Christ, the cultured agnostics whom Huxley and Darwin and the Rationalist Press propaganda had produced were taught that Islam was the barbarous cult of a rude Semetic tribe, that it

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was opposed to learning, culture and freedom, and in every way a reactionary influence. The old—and untrue—story about the Caliph Umar having burned the Alexandrian library because if its books contained what was not in the Quran they were bad, if they contained what was in it, they were superfluous,—this story was revived, and became a part of anti-Islamic propaganda.

### No Islamic Literature

Worst of all there was no pure and uncontaminated source to which thoughtful Europeans could turn, after all this propaganda, for accurate information as to the creed of Islam and the teaching of the Prophet (peace on him). Such translations of the Quran as there were had been made by Christian scholars, whose object in undertaking this work was not to increase knowledge but to do propaganda for Christianity and against Islam, some of these indeed being made, not from the original Arabic, but from Latin translations made by Roman Catholic divines for missionary purposes. Thus, there was no pure and authoritative source to which those Englishmen and Europeans who desired information about Islam could turn. On the contrary there was a flood of anti-Muslim propaganda, not only in missionary publications, but in novels and books of travel by reputed authors and explorers each of whom vied with one another in misrepresenting Islam and the Muslims. While the former was shown as a barbarous and primitive religion, the latter invariably appeared as proud, cruel and lustful savages, who divided their time between killing and torturing Christians and amassing a large number of wives.

### Changed Conditions

Since Blunt's days we have changed all that, and European opinion has so far veered round from the prejudiced attitude of the eighties and nineties of the last century, that it is possible to-day to find an English writer of the first rank like George Bernard Shaw, extolling Islam, and even going so far as to suggest that in its rational creed and humane polity may well lie the salvation of Europe. This change has come about gradually, and it is significant of its completeness that to-day there are not one or two but numbers of European converts to Islam who are men of the highest social rank, men of learning and culture, who have been drawn towards the One True Faith by a realisation of its perfection as an explanation

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and a guide to life in this world and the next. Among the converts of the first rank who have in recent years abandoned the Christian error for the truth of Islam are numbered more than one peer, baronets, country gentlemen, ladies of rank and culture like the Dayang Muda of Sarawak and a titled English lady, whose name at this moment escapse our memory, but who recently was the first English woman to perform the pious duty of the *Haj* Amongst eminent writers who have embraced Islam in recent years are men like Mr. Marmaduke Pickthal whose contribution to Islamic scholarship in *Islamic Culture* constitutes an imperishable monument to his learning and devotion, the late Mr. Daud Upson, journalist and author, and many others.

### A General Movement Towards Islam

And since it is not only to the exalted, but also to the humble and the meek that Islam seeks to bring truth and salvation, it follows that we have had hundreds if not thousands of European and American converts coming from less exalted stations in life, but none the less pious and devoted, none the less members of the Islamic brotherhood. And it is not to be too optimistic to say that the European converts to Islam who have so far come into the fold are only the fore-runners of a far larger number of intelligent European and American men and women, who are being increasingly attracted to Islam, as providing a rational explanation of life and a sane guide to conduct.

### Muslim Missions

This vital change in the Western attitude towards Islam has largely been due to what may be called the evangelical revival in Islam which has marked the early years of the present century, and which continues to grow from day to day in strength and volume. We say advisedly "evangelical revival" since Islam is essentially an evangelical religion, of which every true Muslim is an evangelist. Muslims have always acted on this principle, and wherever Muslim trade has gone, Muslim merchants have carried the torch and banner of Islamic truth and culture, not like the Christian missionaries, as conquerors, but as brothers. In regard to evangelical work in Europe, they needed organisation and specialisation, such as could only be undertaken by an organised body with funds and traditions of service at their disposal. Such a body was the Ahmadiyya

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organisation, and the first regular Muslim Missions of modern times to Europe, America, Asia, Africa and Australasia were undertaken by Ahmadiyya missionaries to whom belongs the credit of having been the pioneers in setting up outposts of Islamic truth and culture in almost every country under the sun. It is to these organisations that inquiring and thinking Europeans and American turn when they wish to learn more about Islam, it is the preaching and propaganda of these devoted Ahmadiyya missionaries that first awakened in intelligent western minds the desire to learn more about the One True Faith.

**The Future**

We said earlier in this article that a great change had taken place in the three and a half decades of this century that have passed, in the attitude of thinking Europeans and Americans towards Islam. A still greater change is to be expected, for all over the world thinking men and women, dissatisfied with the imperfect revelation of the religions of their race, are turning to the perfect truth and the perfect revelation of Islam, and the next three or four decades may be expected to witness a very great movement towards Islam, not only in Europe and America but all over the world. If we are to reap this harvest to the full it behoves us to strengthen and expand our missions to the full. This the Ahmadis are already doing, and it is to be hoped that other Muslims instead of obstructing, will co-operate to the best of their ability in this great work.

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# THE ABBASID DYNASTY OF CALIPHS

## Their Strength and Weakness

At few periods in history did Muslim power reach so high a level, at no time was Muslim culture so much in the ascendant as during the rule of the Abbasid dynasty of Caliphs in Baghdad. The Sultan Caliphs of Baghdad exercised sway over the whole of Arabia practically and were suzerains of Persia, they had a splendid and luxurious court which was the admiration of the entire civilised world. From 750 A. D. to 1258 A. D. they were amongst the most powerful monarchs in the civilised world; and yet this splendid dynasty, if at once temporal and spiritual sovereigns came suddenly and ingloriously to downfall. It is interesting and from a Muslim point of view highly instructive to consider in what lay the strength that directed and maintained their greatness, wherein lay the weakness that brought about their downfall. We have plenty of contemporary records on which to draw for the purpose of appraising these conditions, and modern writers, Muslims and non-Muslims have written much that is of interest in the history of the Caliphate. Among the original records of this period may be mentioned the *Bada'i 'al Bada'h* of Ibn Zafar, the *Chronicle* of Tabari, Hilal's *Book of the Vazirs*, and Yaqut's *Geographical Dictionary* and *Dictionary of Learned Men.* An author on whom we have drawn considerably for the purposes of the present article is Abu Ali Al-Tanukhi, whose *Nishwar* and *Jami-al-Tawarikh* are classic works on the subject. Tanukhi belonged to the clerical class who governed the kingdom of the Abbasid Caliphs under the Vazirs. He was himself a Qadi and the son of a Qadi, and was in close touch with the leading men of his time as well as conversant with reliable accounts of the past derived from older men in his circle.

### Caliphate or Kingship.

After the Khilafat-i-Rāshida, the Commandership of the Faithful of Abu Bakr, Umar, Osman and Ali (peace be on them) the Omayyads, the descendants of Mo'awiya, in whose favour Hazrat Imam Hasan abdicated in order to avoid shedding the

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blood of Muslims in civil war, made the Caliphate hereditary at Damascus, where they ruled for 89 years. The Omayyads were succeeded by the Abbasid dynasty, named after Abul Abbas and the seat of power was transferred from Damascus to Baghdad. The Caliphate had already, as we have shown, become an hereditary kingship, and during the five hundred years of Abbasid rule the temporal power of Islam reached its zenith. Thirty-seven Caliphs of this dynasty reigned at Baghdad from 750 to 1258 A. D., ending with Mu'tasim who was murdered by Hulaku after the sack of Baghdad. The seat of power was then transferred to Cairo, where however the succeeding Caliphs from Mustansir to Mutawakkil were merely the puppets of the Mameluke Rulers of Egypt. The Cairo period lasted for 259 years, from 1258 to 1517, when the Caliphate passed to the Ottoman Sultans of Turkey, who held it till it was abolished under the new regime in our own time. The record of the golden period of the Abbasid Caliphs is, as we have said, one which has great interest for Muslims, and one from which moreover we in the modern world may draw valuable lessons if we pause to consider what were the causes that led this splendid and luxurious civilisation to fall a prey to Hulaku and his Tartar hordes.

### Vice and Luxury.

These causes, if we seek them in the history of the Baghdad Caliphate, are not hard to discover. They are not essentially different from those which made imperial Rome a prey to the barbarian. Just as the departure of the Romans from the simplicity and virtue of the republic to the pomp and splendour of vice made them enervated and enfeebled, so when the Abbasid Caliphs, the successors of the Prophet (may we be his sacrifice) and Umar and Abu Bakr, began to lay more stress on their temporal kingship than on the spiritual leadership which should have been their proudest title, they strayed from the path of virtue and God prepared a vengeance for them. A luxurious and splendid court, indulgence in every vice including the drinking of wine, these things enervated and enfeebled not only the court, but the general body of Muslims, who followed, not unnaturally, the example of the Head of the State and his court. If we study contemporary records of the

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Abbasid period, we shall find that though there was much in the system of government they set up and maintained that was admirable, with its trained and disciplined civil service and its huge armies, still corruption was eating like a canker into the administration, so that the aim of subordinate officials was to plunder as much as they could from the people, in order to satisfy the avarice of the departmental heads, that these in turn were eternally apprehensive of being forced to disgorge for the benefit of the Vazir, and that there was hardly a single Vazir who in turn was not stripped of his ill-gotten gains by the Sultan. Such an administration must in time collapse from its own rottenness, and leave the kingdom a prey to the invader.

### A Modern Type of Government

We shall, however, be entirely wrong if we look upon the Government of the Sultanate of Baghdad as a despotism regulated only by the caprice of the Sultan. The kingdom of the Abbasids had an elaborate revenue, police and judicial system, not essentially different in some aspects from the administrative system now prevalent in India. Justice was administered, not according to individual caprice, but in accordance with the Law of the Shariat, the Judges or Qadis were learned in Muslim canon law, and many of them were upright men, who did not hesitate, when the Caliph himself wished to over-ride the Law, to remind him that he was as much subject to it as the humblest of his subjects. The police was under police officers who were themselves subject to the law, and who do not seem to have been more corrupt than is the case in oriental countries even to day. The collection of revenue was in the hands of bureaux controlled by trained and qualified, if often corrupt civilians, though as regards the provinces, the then prevalent practice was followed of farming out the collection of revenues to big contractors, who collected what they would or could, but were responsible for certain payments to the Central Government. The army was a disciplined one, and attempts to pillage the population and commit outrages were severely punished, though here as elsewhere wise regulations seem to have been more often honoured in the breach than in the observance. A study of the administrative system of the Sultanate of Baghdad suggests a very close analogy with Indian conditions

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of to-day, though we should be mistaken if we let that analogy make us think that the system worked as smoothly there as it does here

## Snapshots from 9th Century Baghdad

We cannot give our readers a better or a more vivid picture of how the administration of the country was run in the ninth century A D than by quoting some apposite anecdotes from al Tanukhi's sprightly record. Here is one which tells how al-Fadl bin Marwan who subsequently became Vazir began his career in, as we should say, the Baghdad Civil Service. No one, he said, should ever despise any one else or despair of promotion. In my early days, during the reign of Rashid, I was kitchen steward to Harthamah bin A'yan, a miserly man..... . On one occasion he gave a great banquet, and I saved a thousand *dirhems* on the prices which he would have had to pay, and showed him an account to that effect. He was pleased, and it made a favourable impression. One day he said to me! You have earned an increase and how much would you like it to be? I said: At least another ten *dirhems*. That, he said, is a lot of money. Let us say four *dirhems*. I despaired of getting any good from him, so when it chanced after that he had to leave to go to Baghdad, I feigned illness and did not follow him, but attached myself to the Bureau and learned enough to become a reporter in Rashid's Bureau. That was the commencement of my promotion. I acquired professional skill and as time passed I got on.

Al-Fadl bin Marwan certainly knew how to get on. He subsequently attached himself to Mu'tasim, the brother of Caliph Ma'mun and thence got directly into the Caliph's service as head of a department, subsequently becoming Vazir. He was certainly a fortunate man, for a contemporary record says of him that "no clerk (Margoliouth the translator uses the word in the sense of official) except al-Fadl bin Marwan in the Abbasid Empire had been known to have been continuously in office without interruption from his youth till his death. Mu'tasim fined him 40 million *dirhems* and he paid them without suffering torture."

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## A Strange World

When to be fined an enormous sum and to be able to pay it without torture is counted good fortune to an official, it can hardly be wondered that civil servants "made hay when the sun shone", and it was precisely because of this uncertainty not only of tenure but of life that the Baghdad civil service was excessively corrupt. Al-Fadl bin Marwan seems to have been a statesmanlike as well as a prudent man, for another anecdote tells us that once in the days of the Caliph Wathiq some one mentioned in his presence the wonderful building of Ahmed bin al-Khasib bin Samarra, and how he had used for the roof of his vestibule seventy beams of teak, each of them vast and flawless. Al-Fadl said: I never, so long as I have been in office, took any interest in buildings or furniture or slaves, male or female, nor have I wished to outdo others in entertainment. My sole interest had lain in cultivation of the soil and economy, hence my long association with them, and their care of me. Ma'mun put me in charge of the *kharaj* Bureau, and I found that Ahwaz was suffering from a serious breach in the dams which put a stop to cultivation; I spent a hundred thousand *dinars* on its repair, and did my utmost for the agriculture of the provinces. The districts of Ahwaz had fetched at that time 24 millions of *dirhems* to be paid to the government, and I farmed them for 48 millions ready cash.

## Foul-Mouthed Vazirs.

It was not only minor officials but Vazirs were corrupt. Some of the Vazirs seem to have been oppressive to a degree hardly conceivable to-day. An authenticated anecdote is told of the famous Vazir Abul Abbas ibn al-Furat. The narrator says of the Vazir: —

> I used to drink with him. One night, when we were drinking and stories were being told, he produced some narratives about a number of secretaries and Vazirs who were violent, Ahmad b. al-Khasib, he said, used to kick complainants. Abu'l-'Abbas Thabit b Yahya used to strike them with his whip if he was riding. Ahmad b. Abi Khalid used to abuse them. He gave a number of other examples. Abu'l-Qasim proceeded: Abu'l-'Abbas too was violent and foul-mouthed. We heard him tell these stories, but did not venture to call his attention to this fact.—The following day he rode out in the morning and I accompanied him. We were met on the road by

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the people of Samastia, who had a complaint to bring against their governor about some matter which they mentioned. Abu'l-Abbas shouted at them and abused them. One of the deputation came up to him and importuned him. Abu'l-'Abbas kicked him with his foot in the stirrup, and brought his whip down on the man's head and spat upon him.—Remembering the stories he had told us the night before, I burst out laughing. Hearing my guffaw, he turned to me with a smile and asked me, what makes you laugh, you rascal ?—Sir, I replied, you have added a further example of lightheartedness to the anecdotes of yesterday.—What, he said, do you remember them ?

## A Corrupt Age

Such light-heartedness would hardly be tolerated in any other age ; but it is to be regretted that the Caliphs themselves set a bad example to their Vazirs and other officials in such matters. We have, we think, quoted sufficiently from contemporary records to show that the administration under the Abbasid Caliphs was excessively corrupt. The morality of the Court and the city was worse. The Caliphs themselves openly drank wine and kept many women. The great men of the court, and indeed all who could afford it followed this evil example. Luxury was regarded as a virtue. The greatest honour the Caliphs could do their servants was apparently to drink with them, as the following anecdote of the Caliph Al-Mahdi shows. The Caliph is reported as having said :—

> I have seen no one wiser, more sagacious, more competent or more honest than Abu 'Ubaidullah, and I was fond of him, treating him as a parent. Since he entered my service I had been trying to get him to invite me to his house, but he would decline, alleging that neither his ambition nor his fortune admitted of that. Finally he had a severe illness, which lasted many days and I did not visit him; presently he wrote to say that he had recovered, and that he proposed to ride over to me a day or two later. I determined to anticipate him, and rode to his house with a company of attendants and courtiers, and when I entered his apartment I said to him : I have been trying hard to get you to invite me, but you have always declined. So now I have come to you to do all three things, visit the sick, congratulate on recovery and accept an invitation.—He said ; By Allah, Prince of

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Believers, I have no food, attendants or apparel which would be suitable for your entertainment.—I said: I am sparing you that trouble, having ordered my attendants to bring vessels, food and drink, and all requirements. I only desired to pay you a compliment and enjoy the pleasure of your society.—So the attendants brought vessels, rugs were spread for me and I sat down with him by my side, and we ate. He then began to present me with splendid rugs, plates and vessels from his house, as people do, and I took all the exquisite objects which he had brought, to his great delight.—Then I called for drink, and when I had drunk three goblets and no more, I prepared to depart.

Can it be wondered that under such Caliphs and such Vazirs, the once magnificent Abbasid Empire fell.

## OUR NEW CONTEMPORARIES

We heartily welcome our new contemporaries, *The Muslim Times*, and *Al-Islam*, both issued from London. Maulvi A. R. Dard, M.A., Imam of the London Mosque, will edit the former journal which is a fortnightly paper and the latter which is a quarterly Magazine will be edited jointly by Messrs M. N. Ahmad, H.A., B.A., and M. S. Ahmad, B.A. The first issue of *Al-Islam*, contains an able and learned article by Maulvi A. R. Dard on "Islam and War." Both these journals, we are sure, will greatly add to the prestige and power of the Ahmadiyya Press.

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## SLAVES OF THE WEST

There is a widespread revolt in all Eastern countries against the domination of the West. The peoples of the East have increasingly begun to realize that after all they are not so helpless as they had become used to regard themselves in the past. They are slowly but surely coming into their own. This revolt against Western domination is not confined to one Eastern country. There is a general awakening all over the East.

But whereas political domination of the West in fast approching its natural end, its social and cultural domination is daily gaining ground in the East. Whereas before the last World War politically almost the whole East had become divided among various European powers, the Eastern peoples had stubbornly refused to acknowledge the social and cultural superiority of the West. But after the War the whole attitude of the East towards the West underwent a complete change. Politically the Eastern nations set about to assert their rights. But socially and culturally they gladly began to acknowledge and accept Western superiority and supremacy. They discarded one bondage and accepted another. Politically the East is fast ceasing to be the slave of the West, but socially it is coming under the latter's domination.

### Cultural and Social Domination

We think that the latter form of domination is far more dangerous than the former. The political domination of the West was forcible and based on its superior military power. But its social and cultural domination is based on the willing consent of the Eastern peoples. There is always a chance for you to free yourself from the irksome bondage of a domination against which your mind rebels and revolts. But that domination which is based on your acquiescence and assent is ostensibly interminable. So we are not very much in the wrong when we say that the East has exchanged one bondage for another, only the former domination was less dangerous and less enduring, the latter is more injurious and abiding.

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This acceptance by the East of the cultural and social yoke of the West is not confined to one people. Almost all the Eastern countries have succumbed to it. From the Turks, the next door neighbours of the Western nations, to the far-off Chinese and Japanese the social and cultural, and we are tempted to add, the mental conquest of the East by the West is complete. The East has almost secured the freedom of its body, but its mind and soul have been conquered by the West.

## Imitation of Western Ways

This deplorable mimicry of the Western modes of living and Western customs and habits is not limited to one class of peoples. It has permeated all classes, and all grades of society among the Turks, the Chinese, the Japanese, the Egyptians, the Syrians, the Indians, the Javis. All of them have equally adopted Western ways. Among the Indians—the Hindus, the Sikhs and the Parsees—thoughtless and blind imitation of the European etiquette is regarded as the badge of refinement and culture. What is most deplorable, the Muslims who possess a far better and superior culture to that of the West, too, have increasingly begun to ape Western manners. The wave of westernization has swept over the whole East. Even a very vast change has come over the ideas and outlook of a large part of the Muslim educated and well-to-do women. Some of them are going so far as to discard their time-honoured traditions and demolish their sacred religious institutions. The irreligious attitude of some of them is deplorable. A disquieting indication of the ideas that are agitating the minds of a section of the Muslim women who take pride in calling themselves cultured, refined, polished and what not, is the passing of resolutions against *pardah* every now and then by Women's conferences and associations. We will not here enter into the controversy as to what is and what is not Islamic *pardah*. But not even the most advanced and West-ridden Muslim lady can deny that Islam positively disallows the promiscuous and indiscriminate intermingling of the sexes. We are not, at present, concerned with those who

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have completely thrown overboard all religion and religious ideas and who seek the solace and satisfaction of mind in free thinking and discarding all manner of restraint. But to those of our Muslim brothers and sisters who still retain some respect for their religion and attachment to their traditions we humbly request to pause and think to what moral degradation this complete rejection of all checks and restraints prescribed by Islam will lead.

## An Appeal

To these lovers of their Prophet and their religion we tell that Islam most decidedly forbids the free and unrestricted intermixture of men or women. The Prophet never gave his hand in the hand of any woman. Even his own wives, when they went out, kept themselves veiled in a manner as not to be recognised. That was not in the early days of Islam when the Muslims were weak, but in the days when the whole of Arabia was under Muslim rule. Muslim women are forbidden by the Quran to display their decorations to stangers. They are enjoined to keep their eyes down when going about in public thoroughfares. Beyond that Islam puts no restrictions on their movements and these restrictions are indispensable for keeping the moral tone of the society on a high level. They do not at all stand in the way of the intellectual development of our girls. Islam has produced, in the past, women of very high intellectual attainments and their number, too, is very large. The present greatness of the West is not in any way indebted to the unrestricted liberty enjoyed by European girls. The foundations of Europe's prosperity were laid when its women had not even dreamt of displaying to men their naked necks and bare ankles. The present social condition of the West is a diseased condition. The so-called emancipation of its women has resulted in Europe's moral degradation. The political downfall of a people follows close on the heels of its moral deterioration. The many social and economic ills of the West can easily be traced to the giving up by Western women of their own vocations and to invading by them of men's spheres of action. Unemployment, the destruction of home-life, and the fall of birth-rate are only a few of them. We should profit by Europe's mistakes.

All that comes from Europe is not necessarily worthy of

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adoption and imitation. There is much in Europe's life that should be avoided and rejected. We should refuse to be Europe's slaves mentally when we are struggling to free our bodies from its bondage. Many of the things that on account of their particular conditions, suit the Occidentals, do not suit us. What is useful for them cannot necessarily be useful for us. Even in those things which are common between them and us we should make the Quran and the *sunnat* of our Prophet as our guide. Europe's days are done. Some of its own eminent thinkers have realized this fact. It is not wise to thoughtlessly imitate the manners and customs of a people the days of whose glory seem to be over.

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## PREGNANT VIRGINS

At a recent medical convention Dr. Timme called attention to the possibility of natural *parthenogenesis*, or the production of a child by a female, without any relation to a male. Such a statement, offhand, appears ridiculous; yet its possibility, from a purely biological standpoint, under certain conditions, cannot be disregarded. *Self-impregnation* (making ones self pregnant) occurs in nature and that it is yet unheard-of in the human race does not prove that it may not happen.

Dr. Timme calls attention to this possibility as the result of a certain type of tumors, known as *arrhenoblastoma* (from the Greek words for "male" and "germ") which are occasionally found in the female pelvis or lower body. *These tumors are capable of generating male sperm-cells*! Naturally, if these male sperm-cells were alive and active, and came in contact with the female's own egg cell, or *ovum*, conception might occur. There is nothing illogical in this process of reasoning, and though at present there is no case on record of such an occurrence, its possibility must not be lost sight of.

Dr. Timme states that there are twenty authentic cases, reported in Europe, in which an *arrhenoblastoma* had been found to develop male-sperm cells; and that one American case had been reported a year ago, in Fortsmith, Ark. This tumor contained *dead sperm-cells*; and there is every reason to believe they had been alive.

The *arrhenoblastoma* is a tumor that contains *blastodermic* cells. (The *Blastoderm* is one of the three *foetal* membranes in an unborn child, from which all the organs of the *foetal* body develope.)

Tumors containing these cells are weird structures and produce extraordinary and almost uncanny effects. *Cystic* (enclosed) tumors contain these "embryonic" (early life) cells, and have been known to contain various parts of the human body, and sometimes an undeveloped foetus (unborn child). These cells are creative structures, and are therefore capable of development

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at any time; just as a seed will grow, after being kept for many years.

That *arrhenoblastoma* containing these "embryonic" cells, might create *testicular* tissue, capable of producing male sperm-cells, seems scientifically not impossible.

The paper read by Dr. Timme suggests strange possibilities, and brings to the mind other conditions which might appear. If living male sperm-cells are produced in a female body by *arrhenoblastoma*, the possibility of self-fertilization of a woman, even though a virgin, cannot be denied. That is to say, her own body would produce the same result as though sperm-cells from a man's body had been transferred to hers, in the more usual way, or by a physician's aid.

We are thus confronted by the question : "Can a *hermaphrodite*, or double-sexed person, impregnate itself?" This question has hitherto been decided negatively. Few scientific medical men have had the temerity to argue on the affirmative side, even though the possibility of such an occurrence might appeal to them. Medical men, as a general rule, are extremely conservative in thought and action, which is a commendable habit, even though medical progress may be retarded.

If there is a chance of the living sperm-cells, found in a diseased condition of a female body, causing impregnation, the possibility of impregnation occurring in cases of true *hermaphrodism* is infinitely greater. In order clearly to present our contention a few words on the subject of *hermaphrodism* are necessary.

Neugebauer, the great German investigator, whose researches on the subject are unequalled, defines a true *hermaphrodite* as a creature capable both of being impregnated and of impregnating another—or else of impregnating itself. There are numerous examples of true hermophrodism in the lower forms of life; the *gastropoda* (snails, etc.) are shining example. It might appear that nature originally combined the sexes, and that all creatures were both male and female, as occasion demanded; and that differentiation was the result of a desire to shirk the responsibility of motherhood. While, in lower forms of life, hermaphrodism still exists, it is an exception as we ascend the scale, and is a decided abnormality in man, a mere reversion to primitive forms. (In fact, while many

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cases are active sexually in both cases, the decisive test of being both father and mother has never been passed by any known human being on record).

There are, however, cases on record of human hermaphroditism, and Neugebauer calls attention to a number who possessed the requirements as specified by him. In these individuals the male and female sexual organs were perfectly developed, and either sex could be assumed without annoyance.

In these cases the *clitoris*, which is the female organ corresponding to the male penis, was highly developed and capable of erection; and there was evidence of two testicles, located in the groins. *Discharge of semen, containing live spermatozoa, occurred on sexual excitation.*

It is an established and incontrovertible fact that impregnation has taken place, in women with unbroken *hymens*, when penetration of the vagina had been, obviously, not accomplished. Such cases have been recorded, in medical literature, from time to time; and, though it must be admitted conditions must be extremely unfavourable to the *spermatozoa* for impregnation to occur in such a way, it has happened. (It will continue to happen, as long as actual sexual contact must be restrained by the moral laws of a too rigid civilization.)

Similarly, no one can absolutely deny the possibility of impregnation occurring in a case of true *hermaphrodism*, in which the semen, on microscopical examination, is found to contain living male sperm-cells, provided the female generative organs of the same person are normal. While there is no record of a case of this kind, we are convinced that sooner or later, an authentic case will appear.

—(*American Medical Journal*)

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## WHAT AHMADIYYAT EXPECTS OF ITS YOUNG MEN

The battle of Badr, the first regular battle in which the Holy Prophet took part, has been considered by historians to be one of the greatest battles in all history. Its greatness did not lie in the huge size of the armies that took part in it; the combined strength of both the combatant armies was considerably less than 2,000 warriors; nor did it consist in the destructiveness and up-to-date-ness of the implements and weapons of war that were used by the belligerent parties; the weapons used were of quite primitive construction. The greatness and uniqueness of the battle lay in the fact that it placed Islam on a firm footing and rendered it very much secure against the destructive machinations of its enemies. On the day on which the battle of Badr was fought a new chapter opened in the life of humanity and on that memorable day the young men of Islam played their part magnificently. When the Muslim soldiers—313 all told—were being marshalled in battle array, two young men from Medina, who were too young to take part in a battle being hardly out of their teens but who had managed to get themselves enlisted in the army, asked Abdur Rahman bin Auf where the Prophet's most foul-mouthed enemy was. Abdur Rahman had scarcely pointed to the place where Abu Jahl was giving instructions to his subordinates when these young men—mere boys—swooped down upon him like a hawk that comes down furiously on its prey. Abdur Rahman had hardly realized what had happened when Abu Jahl was killed by one of these young men, the other being himself killed in the attempt to reach him. The young man who succeeded in killing Abu Jahl also met his death fighting bravely, surrounded by enemies on all sides.

The day of Badr was a Red-Letter-Day in the history of Islam. The flower of the Muslim society was present at that day with their beloved and revered Prophet to stand or fall by him and the Youth of Islam was properly represented on that day; in fact, to its young men Islam owed the death of its greatest adversary, the embodiment of *kufr*, oppression, injustice. The young men of Islam, in its earliest stages, rendered great

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and meritorious service to its cause. The pages of Islamic history resound with their exploits and brave deeds, their selfless sacrifices and their dauntless devotion to Islam and the Holy Prophet. The story of the spread of Islam at the time when it was struggling for its very existence, is the story of the hardships and privations willingly and smilingly borne by its young men. Hazrat Ali, Talha, Zobair, Saeed, all were in the spring of their lives when they cast in their lot with that of the Holy Prophet. They suffered with him and for him. They had their ambitions, their aspirations, their dreams of a happy, successful and prosperous life. But they deliberately and knowingly chose the path of suffering and sacrifice. They turned their backs on the pleasures and joys of this life, spurned wordly gains and material profits, kicked physical delights and sensuous enjoyments and sided with the man who was an outlaw in his own home, in his own town, among his own relatives, his kith and kin, his blood and bones. They sided with him for the sake of truth, for the establishment of righteousness, honesty and goodness on earth. They watered the tender plant of Islam with the blood of their lives. They were the heroes of Islam, those young men. Their deeds are written in letters of gold and will continue to exact administration and appreciation even from their detractors and traducers.

This is the type of young men that Ahmadiyyat wants. Ahmadiyyat needs soldiers, warriors, fighters who may be prepared to lay down their lives, willingly and delightfully when a better, a higher and a nobler cause demands it. But it is not possible to develop in us the required preparedness to joyfully sacrifice all that is dearest to us unless we are used to a simple way of living, bordering on austerity. Let our youngmen learn to lead simple lives. Let their requirements, their wants and needs be few. The Prophet and his immediate companions whom we aspire to copy and imitate had no love for fine clothes and delicious foods. Let our youngmen also be not the slaves of their wants and requirements and desires They should be curtailed. Plain living and high thinking is what lables a person as a great and respectable person. "Dandies" have never done anything useful or enduring in the world. Those who are used to looking after their own wants, have no time to think over the wants of their community. Plain living also raises one's respect

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in one's own eyes. It makes him brave and bold. About $\frac{9}{10}$ of all vice in the world is the result of cowardice, and a person who has curtailed his wants, who has accustomed himself to a hard life is never afraid of any body. Ahmadiyyat requires brave, courageous and bold young men. And he who has shed fear of men and has kicked all base desires will never be tempted to speak or tell a falsehood. Plain and simple living develops in a person also the tendency to be honest and truthful. So let our young men take it to heart that if they wish to serve the cause of Ahmadiyyat, if they wish to prove themselves to be the worthy sons of Islam, if they wish to be brave, bold and courageous, if they wish to be truthful and honest, and above all, if they wish to win and command the respect of their equals, they should cultivate simple habits and curtail their wants and needs as much as they can.

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# ISLAM AND NATIONALISM

" From to-day all distinctions of nation and race are obliterated. There shall be no superiority for an Arab over a non-Arab, neither for a non-Arab over an Arab. The basis of superiority henceforward shall not be the descent, lineage or pedigree of a person but his deeds and actions. All of you are the sons of Adam. "

With these memorable words the Prophet of Islam began his speech, (which subsequently proved to be his last public utterance of importance because a few weeks after making this speech he died) at the occasion of the last pilgrimage in his life. These words embody the Islamic conception of nationalism. Islam has laid down the basis of a vast brotherhood of humanity. It refuses to combine together into one nation or community the inhabitants of only one country or one geographical expression. It wishes to see all communities, all nations, all races combined into one brotherhood, one people, so that racial strife and national struggle should disappear and in their place universal peace, love and harmony should reign. The Quran, according to Muslims, the last revealed code of social, moral and spiritual laws opens with the words, " All praise belongs to Allah, the Creator, Developer and Nourisher of *all the worlds*"—of all nations and all races. His favours and blessings are not confined to one people, but equally extend to all races. The message of the Prophet of Islam, who according to Muslim belief, was the embodiment of all those qualities and excellences that combine to make an ideal man, was equally meant for the whole of mankind. It was all-inclusive and all comprehensive. The Prophet was commissioned to bring under one banner, to weld into one people, to combine, as it were, into one community or family, the different sections of humanity which due to the passage of time had become known by different names with different, not unoften, warring and antagonistic interests. This is, in brief, the Islamic conception of nationalism. It does not recognize any differences, distinctions and discriminations of colour, nationality or race.

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## A Wrong Conception of Nationalism

In fact, the present wrong conception of nationalism is very largely responsible for the destruction of world peace. It has had its origin in Europe which it split up into various nations whose rivalry and struggle for commercial, industrial and political superiority know no end. A severe mistrust continues to pervade the whole European atmosphere which every now and then takes the form of an armed conflict enveloping in its destructive whirlpools the peoples of the East also. Europe is incapable of thinking save in terms of colour and nationality. It is exactly this narrow and crabbed outlook that Islam uncompromisingly fights. It is the the greatest enemy of this idea and conception of nationality which has intoxicated and keeps spell-bound every so-called educated person in our own country. It steadfastly declines to allow it to be used as a cloak by any nation or community for the furtherance of its hideous designs It positively stands for an unconfined brotherhood which acknowledges no invidious distinctions of white, brown or dark, of Indian, Chinese or Japanese. It is the defender and upholder of the rights of *men*, not that of *nations and races* and is anxious to see truth and righteousness reigning everywhere. By removing racial distinctions and ignoring geographical limitations which are incapable of embracing the whole of mankind, it has accepted "religion" as the basis for the establishment of the brotherhood of humanity.

## Universal Brotherhood

This concept of a universal brotherhood is rooted in the nature of the Muslim. He is fed and brought up on it. His whole mental development and growth are based on it. His mind revolts against confined and narrow national prejudices. His sympathies transcend all barriers of colour, clime or country. They cover all humanity, the whole of universe. This is why an Indian Muslim is perturbed when the Turk is in trouble, when there is unrest in Afghanistan, when Persia, Morocco or Egypt suffers. He looks upon the misfortunes of an Afghan as his own misfortunes and bitterly feels the injustice done to his brethren in Syria or Palestine.

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Our compatriot, the Hindu, fails to understand and appreciate this attitude. He condemns it as unnationalistic, unpatriotic and on account of it he distrusts the Mulsim. He thinks that the Muslim has no love for his country for the land which gave him birth. He judges the Muslim by his own confined vision, by his narrow sympathies and standards and is tempted to regard the Muslim's patriotism as false and unreal. With the Muslim the love of India and love of Islam are not contradictory terms. They are, according to his way of thinking, complementary. Islam, he believes, is the material form of the concept of world-brotherhood. A person who does not love his own native place with which his destinies are eternally bound and is not prepared to make the greatest sacrifices in its service is simply incapable of entertaining a sincere affection for the lands and the peoples with which he has no direct physical connection. The Muslim's wide sympathies and broader affections are, in themselves, sure guarantees for his sincere attachment to his own country. Love for one's parents, relatives, love for one's family, town, and country are only stages, so the Muslim believes, in the way of his vaster and nobler love for the whole of humanity. It is inconceivable that a person who is capable of genuinely loving, and feeling for, another person whom he has never seen and whom he is not likely to see throughout his whole life, the changes in whose condition and fortune do not even remotely affect him, should fail to love and feel for the person who lives next door to him. Let there be no mistake about it that a Muslim yields to no one in his patriotism just as he yields to no one in his love for the whole of mankind. A traitor to his country is a traitor to God. This is what Islam teaches.

## A Misconception Removed

There exists a misunderstanding among a section of our fellow countrymen that if ever, after the British retired from India, a Muslim power invaded India, the Indian Muslims will join hands with the invaders against their own country. This idea is as foolish as it is unfounded. Muslim sympathy with the

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Turks and the Afghans and Egyptians in their hour of trial in the past is evidently the cause of this misunderstanding. The Hindus should, for ever, banish from their minds the totally baseless notion that the Muslims, consistently with the teachings of their religion, can ever turn traitor to their own country. Treachery and infidelity are the greatest sins in the eyes of Islam. By laying down the ideal of a world brotherhood Islam has not ceased to be a practical religion. It was never meant for the idealists and the visionaries only. Its teachings are sane and practicable and give us safe guidance in our every day life. The Islamic ideal of human brotherhood does not conflict with the loyalty that a Muslim owes to his own country and government. In fact a Muslim is to remain loyal to his government if it gives him freedom of the exercise of his religious practices, under all circumstances. It is the express, definite and positive injunction of Islam that a Muslim should remain loyal to, and fight in the defence of, the government under which he lives, even if that government be non-Muslim, when it is engaged in hostilities against a Muslim power. It is inconceivable that such a person could turn traitor to the country of his birth in its hour of trial.

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# GOD'S CHOSEN MESSENGER

[By Mr. Abdullah R. Scott.]

Love of the world causes man to drift farther and farther away from his Creator and eventually drags him down to the lowest depths of degradation. On the other hand, those who strive hard to free themselves from the bondage of sin, are finally elevated to great heights of spiritual bliss.

Both these classes are ever present amongst us, but at certain periods of the world's history, the number of the former class becomes so appallingly great and their immorality and godlessness reach such an extent that only satanic deeds are considered worthy of praise by them.

It is at such stage that Almighty God raises a prophet to rejuvenate and reform His creatures who so foolishly stray away from the path of reason and common-sense. These holy persons are chosen by the Almighty on account of their purity, moral perfection and aloofness from all worldly attractions. They are the shining lights in the stormy sea of irreligiousness, sent to prevent mankind from dashing themselves against the rocks which threaten to imperil all that stands for goodness and to send all sections of civilized society crashing to the bottomless pit of savagery.

Throughout the ages the all-Merciful God has been sending holy persons who, on account of their pure and noble teachings and personal examples, act as a magnet which attracts the pure steel of humanity and separates it from the impure. Such had been the previous prophets from Adam to Jesus. Each of these had been sent to his particular tribe and their teachings were in conformity with the mentality of their particular periods; but as God Himself is unity and loveth unity, He never intended that the human race should remain in this scattered condition. It was therefore inevitable that some one greater than these should be chosen to unite mankind into one large brotherhood and who should bring a Book of Laws suitable for a united humanity and for all ages.

Almighty God had already promised to the Prophet Ibrahim thus :—"And I will make of thee a great nation, and I wil bless thee, and make thy name great, and thou shalt be a blessing.... and in thee shall all families of the earth be blessed" (Gen. 12 : 2,3).

The promise given to Ibrahim that his seed would be multiplied is the same as that given to his wife, Hagar, regarding Ishmael when she conceived him : " and he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them : and He said unto him, so shall thy seed be" (Gen. 15 : 5), " and the angel of the Lord

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said unto her (Hagar), I will multiply thy seed exceedingly, that it shall not be numbered for multitude." (Gen. 16 : 10).

When Ishmael was born, this covenant was repeated to Ibrahim at a time when he had no hope of getting another offspring, nor had any Divine promise been given to him that Sarah would bear him a son. The promise contained in (Gen. 15 : 4 ), "But he that shall come forth out of thine own bowels shall be thine heir," was therefore fulfilled in the birth of Ishmael. After the promise given to Isaac some years later, the covenant was renewed with Ishmael: "and as for Ishmael I have heard thee ; Behold I have blessed him, and will make him fruiful, and will multiply him exeedingly ; twelve princes shall he beget, and I will make him a great nation." (Gen. 17 : 20).

Now let us see how these prophecies were fulfilled. At the time of Christ, the Israelites had exeeded all limits in their abuse and extreme opposition of the prophets, and for this reason the Almighty warned them thus :—" The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21 : 43).

This meant that the blessings which Almighty God had, upto that period, endowed them with would terminate with Christ and that after him no more prophets would appear from the seed of Isaac, *i. e*, the Israelites, but that the kingdom of God, henceforth, would be given to Ishmael and his seed as prophesied, *i. e.*, the door of revelation and prophethood would be opened to the Ishmaelites.

Further proof of this is to be found in the Bible where the Israelites complain of having no further desire to hear again the voice of the Almighty. Then God spoke to Moses saying: "They have well spoken that which they have spoken, I will raise them a Prophet from among their brethren (not from among themselves) like unto thee and I will put my words in his mouth and he shall speak unto them all that I shall command him." (Deut. 18 : 18).

Again Jesus said : "I have yet many things to say unto you, but you cannot hear them now. How be it when the *spirit of truth* is come, he will guide you unto all truth for he shall not speak of himself but whatsoever he shall hear that shall he speak" (John 16 : 12,13).

Whois this *spirit of truth*? He is none other than the Prophet mentioned in Deut. 18 : 18 • and who appeared in the person of the Master Prophet Muhammad, whom God made His chosen Messenger for all mankind. (Peace and blessings of God be upon him).

*Firstly*, he was "like unto Moses" in the sense that he was a Law-bearing Prophet and *secondly*, he was the "spirit of truth" because the Book which was revealed to him

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contains a vast treasure of hidden truths and personally he was known from his childhood as "Alamin," the truthful one, a fact which is admitted by his bitterest enemies.

Since the time of Moses no other prophet has appeared with a new Book of Laws or has established any new Religious System other than the Holy Prophet of Arabia who was an Ishmaelite.

It was from the arid desert of Mecca that Almighty God chose this Messenger who brought the last and most perfect Book of Laws which has ever been and ever would be revealed, for the benefit of mankind and which, to this day, retains its original purity after the lapse of 1,354 years. This, in itself, is a living miracle and there is no other religion, other than Islam, which can boast of this Divine honour.

This greatest of prophets presented to the world in his holy person, the most faultless character and perfection of morals in every stage of life, as an example for all humanity to follow. Also as was prophesied in Gen 17 : 20, the followers of Muhammad (the Ishmaelites) became a great and powerful nation, spreading over almost the whole world, a fact which every historian is aware of.

It is also common knowledge to students of history that at the advent of the Holy Prophet Muhammad (peace and blessings of God be on him), the Arabs and also the Christians and Jews were in a state of corruption and moral stagnation. Every kind of vice was practised and all kinds of superstitious beliefs had taken root amongst them. Yet within the shortest period ever recorded, he raised an entire race, in spite of the bitterest opposition, from rank ignorance and godlessness, to the highest stage of morality and learning.

Being the most perfect of all Divine Messengers, and having established the truth of all previous prophets through the Holy Quran, God's last and most perfect Book of Laws, he was given the title of "Seal of Prophets."

In this role, also, he is the spiritual father of his followers, for, just as physical beauty of parents is reproduced in their offsprings, so also is spiritual beauty reflected in all his sincere spiritual sons (followers). On account of the unique rank of the Holy Prophet Muhammad, his righteous followers who strive hard in the path of God, are granted the blessings which were promised to Ibrahim and his seed and again to Ishmael and his seed and lastly to the Holy Prophet Muhammad (peace and blessings of God be on them all).

The Muslims have been taught to pray five times daily thus :—"Guide us in the right path, the path of those upon whom Thou hast bestowed Thy blessings" and "O God shower Thy choicest blessings upon Muhammad and the followers of

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Muhammad just as Thou didst shower Thy blessings upon Ibrahim and the followers of Ibrahim."

We can understand from this that such a prayer would be in vain if Almighty God had closed the door of His blessings to the present generation; but we have proofs that this is not so.

Our most Beneficent and most Merciful Creator is still the same living God as He was in the past. He has promised in His Holy Book, that, those who sincerely adhere to the Divine Laws and are true followers of the Holy Prophet Muhammad (peace and blessings of God be on him) will be granted one of four spiritual grades in this world; *i. e.*, Prophethood, Sainthood, Martyrdom and Righteousness (Holy Quran 4 : 69, 70.) Again we read in Ch. XXIV : 55 "Allah promises those who believe *from among you* (Muslims) and act righteously that He shall certainly make them Khalifas (Religious successors) in the earth as He made Khalifas among those who preceded them (the Israelites) and He shall certainly establish for them their religion which He has chosen for them and He shall certainly give them security in exchange for their fears."

This shows that in the Latter Days there will be a great struggle between different religions for supremacy, but just when the Muslims will be about to surrender on account of not being able to withstand the onslaughts of the enemy, Almighty God will raise some holy person from among them, who will retrieve for them their lost glory and eventually gain a glorious victory by Islam becoming the religion of the world.

This is the greatest blessing that Almighty God has ever bestowed on any prophet. God's chosen Messenger, Muhammad, has far excelled in dignity all other prophets, for, as Seal of Prophets, he has on the one hand established the truth of all previous prophets and on the other he is the Prophet of all future prophets, because it is only through him that all sincere followers are raised to the highest state of spiritual bliss.

These are the blessings which were promised to Ishmael and his seed and which have been proved to be true in our own time in the holy person of Hazrat Mirza Ghulam Ahmad of Qadian, India. He fulfilled all the prophecies contained in the Bible and Holy Quran concerning the Promised Messenger of the Latter Days.

Almighty God chose him from among the followers of that greatest of Prophets, Muhammad (peace and blessings of God be on them both) and conferred upon him the rank of prophethood. Just as the Israelite prophets came in fulfilment of the Laws of the Pentateuch, in like manner has Hazrat Ahmad of Qadian come in fulfilment of the Laws of the Holy Quran and is, therefore, not a Law-bearing prophet. His prophethood does not interfere with the dignity of the Holy

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Prophet Muhammad but on the contrary it verifies the truth of the prophecies given to Ishmael and establishes the fact that Islam is the only living religion and that the Holy Quran and the Holy Prophet Muhammad are the only sources from which such blessings may be now derived. This is the real definition of the phrase " Seal of Prophets ".

Hazrat Mirza Ghulam Ahmad was commanded by God to declare to the world that he was the Promised Messenger for whom all religions had been eagerly awaiting.

The Bible fixed the time of his appearance at 1290 days (one day being equal to a year) after the time of that Prophet who was to cancel the Mosaic Law of daily sacrifice and to destroy the idols. (Daniel Ch. 12.)

This happened at the advent of the Holy Prophet Muhammad (peace and blessings of God be on him) and it was about 1290 years or, in other words, the end of the 13th Century after that greatest of prophets that Hazrat Ahmad made his appearance.

He came in the spirit and power of all previous prophets at a time when the world was plunged in the darkness of irreligiousness and Islam seemed to be tottering under the onslaughts of its enemies. Through him Islam has become an impregnable tower of strength. During his life he showed many miracles and wonderful signs of which there are many living eye-witnesses. So far many of his prophecies have been fulfilled and a few still await fulfilment.

His followers have spread to the four corners of the earth and are rapidly increasing daily. Only just recently, in India alone, in one week 857 persons joined the fold of the Ahmadiyya Movement founded by Hazrat Ahmad of Qadian (peace be on him).

Through him many of his followers have been raised to great spiritual heights and have realized their Creator with a certainty of faith that nothing on earth can shake.

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بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

## ARE NON-AHMADIS *KAFIRS* ?

Sermon delivered in Urdu on Friday, the 26th of April, 1935, at Qadian, by Hazrat Amir-ul-Momineen, Khalifa-tul-Masih, Head of the Ahmadiyya Community. After reciting the opening chapter of the Holy Quran Hazrat Amir-ul-Momineen said :—

When evil days come upon a people God causes the judgment of their leaders to become warped and they begin to indulge in activities which bring destruction on their own heads and prove fatal to those who follow them. I have noticed of late that the leaders of a section of the Muslims are passing through that phase. I know that they are not the acknowledged leaders of the whole Muslim Community nor do they wield any very great influence with all the Indian Muslims. Their activities are largely confined to the Punjab and to the territories contiguous to it. The rest of India is, to a large extent, immune from the poisonous effect of their baneful activities. And even in the Punjab and the provinces adjacent to it, their influence does not extend to all the Muslims. Only the urban Muslims are under their influence and of these particularly that section of the Muslims in Lahore and Amritsar is affected by their agitation who have become used to creating mischief and disorder as a result of



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constant wranglings and bickerings with the members of other communities.

It is human nature that when a person does a certain thing once or twice, he feels impelled to do it again and again. This is why persons who are used to picking a quarrel with other people become easily excited and are inclined towards creating mischief and disorder. In the past few years, due to political differences the inhabitants of a few towns in the Punjab had become dissatisfied with the existing state of affairs and had lost their peace of mind. Naturally a section of them, whether they be Muslims, Hindus or Sikhs, seem to have become deprived of their balance of judgment and on causes too trivial and trifling burst into anger and are led to commit acts which are detrimental to their own interests. Since urban opinion, as a rule, leads the rural, the activities in the towns have their repercussions in the countryside. But a few towns such as Lahore, Amritsar, Sialkot, Gujranwala, Ludhiana and Batala alone are the hot-beds of all heat and agitation. Sialkot of late appears to have cooled down, perhaps because that section of its inhabitants who are prone to readily become excited and to disturb the peace have realized their mistake or having tired of creating constant disorder are taking rest. By that section of people to whom I have referred are meant the Ahrars and by their mischievous campaign I mean those activities which for some time past they have been carrying on against the Ahmadiyya Community. These activities are so obviously injurious and detrimental to the best interests of the Muslim Community that sometime I am left in doubt whether the Ahrar leaders themselves have set them on foot or they are mere tools in the hands of more sinister influences which are working from behind the curtain —some individuals or groups who realizing that the Ahmadiyya Community stands in the way of their dealing an effective blow to Muslim interests have initiated them and the Ahrars are mere pawns in this deep political game. But as I am not in possession of any clear and irrefutable proof to satisfy my doubts, I am forced back to the conclusion that this section of Muslims is an unfortunate victim of the perversion of

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judgment which has affected their faculty of distinguishing between good and evil.

The Ahrar activities against the Ahmadiyya Community have been carried on for some time past without interruption or abatement of zeal. In the Conference that was held at Qadian last October great stress was laid on the fact that the Ahmdis should not be regarded as Muslims. To raise such a question at the present time, when the Muslims are already in a minority in India and are passing through extremely difficult times and their very existence is in danger, does not at all speak well for the intelligence and political foresight of the Ahrar leaders.

A few years ago at a political meeting of the Muslims held at Patna under the presidency of the late Maulana Mohd. Ali the same question was raised. A Maulvi from Bihar in the course of his speech said that the Hindus had derived great strength from the existence of the Sikhs as a distinct and separate political entity inasmuch as the latter being in a minority demand weightage; and in a lighter vein the Maulvi suggested that this accession of strength to the Hindus' political power could be countermanded by excluding the Ahmadis from the main Muslim Community and by asking them to demand, as a minority, representation in excess of their numbers. The said Maulvi was, however, severely taken to task by Maulana Muhammad Ali who sternly told him that such a suggestion which was obviously at variance with Muslim interests, if carried into effect, would add to the disruption of the already hopelessly divided ranks of the Muslim Community. But then this question was raised in a province like Bihar and the president of the meeting was a person of Maulana Muhammad Ali's calibre and political foresight and now it has been raised in the Punjab and by people like Maulvi Zafar Ali, Ch. Afzal Haq, Maulvi Habibur Rahman and Syed Ata Ullah Shah Bokhari. These gentlemen seem to think that by demanding our exclusion from the Muslim Community they are damaging our interests. But in no conceivable manner can our interests suffer. We are said to be 56,000 at present. But though grossly under-estimated we were not 56,000 even at the time of

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the last census and now when five years have elapsed since the last census was taken our numbers must certainly have swelled. But even if we are considered to number not more than one lac at present the Government, in view of the principle that minorities get representation in excess of their actual numbers, shall have to allot us at least one seat in the Legislative Council. Thus the number of the Muslim members in the Legislative would become less by one and if in view of exceptional circumstances as nomination, for instance, one more Ahmadi goes to the Council, Muslim seats which are generally considered to be 89 in the future provincial Assembly would be reduced to 87 and thus in a total strength of 175 members the Muslim majority would turn into a minority and Muslim interests as contemplated by the Ahrars would receive a severe set-back. But the well-known Persian adage, ("O Ayaz: know thy real worth") aptly illustrates the real position of these Ahrar leaders. Since when have they become the spokesmen of the Muslims? Who has given them the right and the authority to exclude from the ranks of the Muslim Community whomsoever they like? A vast majority of the Punjab Muslims do not attach to their opinions as much weight as they would to the opinion of a person of ordinary intellect. It is one thing for the Ahrar leaders to assert and claim that they are the real representatives of the entire 8 crores of Indian Muslims and quite another to prove and substantiate such an extravagant claim. Could they tell us how many of these 8 crores of Muslims whose leaders and spokesmen the Ahrars claim to be, raised their voice of protest against the public statement that was recently issued by some very highly-placed Muslims regarding the Ahmadi *v.* non-Ahmadi controversy? As many as 9 or 10 members of the Legislative Assembly *i. e.* 1/3 of the total Muslim strength in that body appended their signatures to the above statement and even more members would, in all probability, have done so if they could get the opportunity. Some members of the Council of State also signed it. Almost all the members from Sind signed that statement, a majority of the Muslim members from Bihar also were among its signatories and so were a majority of the Bengal

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members. An appreciable number of the Punjab members also joined them. Thus out of the 8 crores of Indian Muslims whose cause, the Ahrar leaders allege, they represent, the representatives of the 3 crores of the Bengal Muslims in the Assembly and of the 30 lacs of the Bihari Muslims and the representatives of 1/3 of the Muslims of the Punjab which comes up to about 40 lacs, and of the 30 lacs of the Muslims of Sind, by associating themselves with the above statement have shown that at least ½ of the entire Indian Muslim Community do not view with favour the present activities of the Ahrars against the Ahmadis. Of the remaining 4 crores as well there is nothing to prove that they regard the Ahrars as their representatives. Only the views and opinions of those persons of highest intellect and ability whom the Muslim Community have elected as their representatives will carry weight and not of those whose lead no one is prepared to accept. So when the acknowledged spokemen of about 4 crores of the Indian Muslims have openly condemned and viewed with disfavour the present activities of the Ahrars against the Ahmadis and the remaining 4 crores have remained silent, the Ahrars' claim of Muslim leadership is demonstrably shown to possess no foundation in fact. After all on what basis does this claim of their leadership rest? By what peculiar methods these self-styled leaders have ascertained the Muslim opinion and have found it to be in their favour. Let alone the entire 8 crores of Indian Muslims the Ahrars cannot possibly prove themselves to be the leaders and spokemen of even the whole of the Punjab Muslims. A few weeks ago in the party that was given in honour of Ch. Zafarullah Khan, 80% of the members of the Punjab Council participated, which means that at least as many Muslims of the Punjab regard the Ahrars as mere mischief-makers. They may now assert that Ch. Asadullah Khan's unopposed return to the Punjab Council was due to a technical mistake on the part of the rival candidate but how can the Ahrars ignore the fact that when some time back Ch. Zafarullah Khan was a candidate for the Sialkot constituency, the Ahrars, inspite of all their efforts and by using all their resources, could not get even a single person to oppose

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the Chaudhri Sahib. If the Ahrars were the accredited leaders of the entire 8 crores Muslims, how did Ch. Zafarullah Khan come to be returned unopposed to the Punjab Council? And is it not a fact that in the last by-election, when Maulvi Mazhar Ali, an Ahrar leader, and Sh. Ata Mohd. stood from the same constituency and the Ahmadiyya Community offered to help the latter gentleman, Maulvi Mazhar Ali conveyed to me through Sh. Bashir Ahmed, advocate, his request for enlisting Ahmadiyya support. If the Ahrars were the acknowledged leaders of the 8 crores of the Indian Muslims, why did Maulvi Mazhar Ali feel the need of our support which incidentally was refused because he did not consent to give us his request in writing as was required of him. So it is wrong to say that the Ahrars are the spokesmen of the entire Indian Muslims. Eight crores is a very large number. They cannot honestly claim to be the representatives of even 8 millions. Anyhow this high sounding claim is ill-based and obviously detrimental to Muslim interests.

As a matter of fact the very principle on which the Ahrars proceed is wrong. We have never made any distinction between ourselves and the other Muslims while demanding political rights for them. We have always supported the general Muslim demand, and for the attainment of this object have made sacrifices beyond our means. We raised our voice against the Nehru Report while the Ahrars supported it. We assisted the Indian Muslim Delegation to the Round Table Conference, distributed useful political literature among them, while the Ahrars kept quiet all along. The Ahrars again have always supported joint electorates, and have vigorously worked in this behalf whereas a majority of Muslims are decidedly against the principle of joint electorates. The proposal of excluding a part of the Muslim Community, emanating from such a faction whose claim to represent 8 crores of Muslims is utterly baseless, is extremely ridiculous and injurious to Muslim interests.

But the question is, who is there to exclude us from the Muslims? What right or justification have Government to say that they would not regard us as such? To those who say we are only 56,000, I reply,

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what possible connection there is between the numbers of a community and the profession of their faith ? Even if there was a single Ahmadi in the world, no power on earth could turn him out of the pale of Islam. One's faith is a matter of one's profession. Who is there so audacious as to dub a man a non-Muslim and seek to expel him from the Muslim Community when the latter protests that he is a Muslim ? So the very question of the expulsion of the Ahmadis from the Muslim Community is manifestly absurd. As long as we protest that we are Muslims, no power can exclude us from the Muslim Community. It has been said that we forfeit our right to be Muslims by styling other people as *Kafirs*. But our calling other people *Kafirs* only means that we consider ourselves alone as true Muslims. Is it then possible for anyone to turn really true Muslims out of Islam ? Our only offence, if offence it can be, which makes us forfeit our right to be part and parcel of the Muslim Community is that we do not regard other people to be as true and good Muslims as we regard ourselves. We are sought to be expelled from the Muslim Community on this plea. But what an absurd plea! If that is the offence which renders us liable to expulsion and excommunication, then I would say with all the emphasis at my command, that this is an offence which is very freely committed by all the Muslims. Is there any sect of Muslims which has not been styled as *Kafir* by the other sects and *vice versa*. Has not Maulvi Zafar Ali Khan himself been under a *fatwa* of *Kufr* and Maulvi Habibur Rahman and Syed Ata Ullah Shah Bukhari too ? These *Ulema* indulge in the game of kafir-making as a pastime. If in the vast ocean of *Kufr* which already existed, we added another drop, why should they lose temper over it ? They themselves have made *Kufr* very cheap. According to the religious belief of men of their own ranks any person a part of whose trousers falls below his ankle is a *Kafir*, any person who while saying his prayers folds his hands above his navel is a *Kafir*, any person who raises his fore-finger while praying in sitting posture is a *Kafir*. Why then these people who themselves are so adept in dubbing other people as *Kafirs* over such trifles have lost their peace of mind for our calling them *Kafirs* ? Does it

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not show that there is either something of unusual significance in our calling them *Kafirs*, or else it is mischievous on their part to raise a hue and cry over it. Do not the *Shias* style the *Sunnis* as *Kafirs* and *vice versa*. And do not the *Ahl-i-Hadith* call the *Hanafis Kafirs* and the latter call the former *Kafirs*, and is it not a fact that the *Chakralwis* style the non-*Chakralwis* as *Kafirs* and the latter retaliate by stigmatising the *Chakralwis* as *Kafirs*. The *Chakralwis* even go so far as to declare that the non-*Chakralwi* Muslims consider the Quran as abrogated and what sort of a Muslim is he who believes that the Quran has been abrogated. On the other hand the *non-Chakralwis* allege that the *Chakralwis* have disgraced the Holy Prophet (peace by upon him) and it requires no great intelligence to understand that a person who disgraces the Holy Prophet cannot be looked upon as a Muslim. If to the great storm of kafir-making raised by these people we have added a handful of dust, we do not think we have done anything over which they should have lost their heads. This strange attitude of theirs reminds one of the story of the wolf and the lamb who were drinking water from the same stream, the wolf being high up the stream and the lamb down stream. The wolf who had a design to devour the lamb and was in search of an excuse said to the lamb, " are you not ashamed of yourself that you are making the water dirty while I am drinking." The lamb meekly replied that it was not possible for her to make the water dirty as she was drinking at a point down-stream. On hearing this the wolf pounced upon her saying, "What ! have you become so audacious as to make a reply to me," and devoured her. Similarly these people out of vanity and relying upon their superior numbers, say to us that we should not include ourselves among the Muslims as we call other Muslims *Kafirs*. But don't they look to their own *Fatwas* printed in decorative designs, and published under the authority of ten, twenty, thirty, forty, fifty or even a thousand *Ulema*, in the form of charts which can be hung on the walls, if one liked, as a decoration. Why are not these self-styled representatives of the 8 crores Muslims of India provoked and why is not their jealousy for Islam and the Holy Prophet excited when they see

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these *fatwas* of their own *Ulema*? It is, therefore, quite wrong to say that this hue and cry is due only to the fact that we call them *Kafirs*, for it is a crime of which they are much more guilty than we are.

Moreover there is a great deal of difference between our definition of *Kufr* and theirs. They understand by *Kufr* to mean the denial of Islam, which is the meaning we do not ascribe to this term when using it about the non-Ahmadis. Our view is that if a person conforms to the tenets and teachings of Islam to a given extent, he is entitled to be called a Muslim. But when he falls below even that point then although he may be called a Muslim, he cannot be regarded a perfect Muslim. We never allege on the basis of this definition that every *Kafir* is doomed to hell-fire for ever. We do not call even the Jews and the Christians to be *Kafirs* of that description. On the other hand we believe, that every Hindu, Sikh or Christian or even an atheist will ultimately find the grace of God and finally God will say to him, "go and enter heaven". So there lies a vast difference between the two view-points. Under their definition of *Kufr* they consign a person to everlasting perdition. Spiritually it grinds to atoms the person to whom it applies. For him there is no hope, no salvation. But we call others *Kafirs* only technically. According to our definition of *Kufr* it is quite possible that a person who dies a *Kafir* may go to heaven on account of some good in him, and his want of faith may be overlooked on account of his ignorance of the true faith, or on account of the real teachings having not reached him. On the other hand it is quite possible that a man, apparently a Muslim, may be sent to hell, because he failed to act up to the requirements of the faith. A Hindu, a Christian, a Jew, an atheist, a Sikh and a non-Ahmadi, dying in a state of *Kufr*, according to our belief, may be admitted to heaven, on the ground that as far as it lay in his power he endeavoured to cultivate piety, did good deeds, and that there was no opportunity for him to be acquainted with the true teachings of Islam. Similarly it is possible that a man styling himself an Ahmadi who does not act up to the teachings of Ahmadiyyat may go to hell. There lies, therefore, a world of difference between the term of *Kufr* as used by us and the one

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used by them. Our definition of *Kufr* as compared with theirs is like a tiny atom as compared with the sun. Then why should they fume and fret over our calling them *Kafirs*?

It is being emphasised nowadays that the Ahmadis call non-Ahmadis *Kafirs*. If this allegation is honestly made, then let the Ahrars come forward and prove that it is we that took the offensive in this respect. The fact is that it is they that began the battle and they were the first to call us *Kafirs*. They are morally bound to find out who threw down the challenge and took the initiative in issuing *Fatwas* of *Kufr*. Even now they are daily saying and writing in their newspapers that Ahmadis are *Kafirs*. Can they prove that any Ahmadi newspaper has been guilty of thus calling the Ahrars *Kafirs*? He who calls another person a *Kafir* without rhyme or reason hurts his feelings and provokes a quarrel. We never do that. It is only when we are asked by a person as to what we think of him and we are compelled to give an answer that we say we take him to be a *Kafir* in the sense in which this term has been explained above. Although our answer in that case is always in reply to their question but even then they resent it and seek to pick a quarrel. What answer possibly can we give to a person who is dark-coloured when he asks our opinion about his complexion except that he is dark-coloured and not fair. What would you call such a person who picks a quarrel on that account? This inexplicable attitude of these people reminds me of an interesting incident which sometime back occurred to a doctor in the Army. He told me that he was asked by the wife of an officer who was a Major in the Army, how old he thought she was. The said doctor was in a fix. He knew that English ladies felt offended if even in compliance with their own request they were told their correct age if that happened to be a bit advanced. He therefore tried to dissuade the lady from asking him that awkward question but she would accept no excuse and insisted on knowing her age. The doctor then computed within his mind that being the wife of a Major she must at least be 36 or 37 and he thought that she would be satisfied if he told her that she was only 27. But she flew into a rage when the poor

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doctor told her he thought she was 27. These people are like that lady. They insist upon knowing what we think of them and when we tell them what we think of them they resent it and say we call them *Kafirs.*

I have noticed it many a time that it is the Ahrars or the Lahore Seceders (members of the Ahmadiyya Anjuman-i-Ishaat-i-Islam, Lahore) who take a special interest in starting this question which has no bearing on the Muslim social or political requirements. It does not profit us in any manner to know what others think of us. What really matters is that we should try to co-operate with each other as far as possible and we should avoid dragging in the discussion about our respective beliefs in such matters. We may want to know the beliefs of a person when, for instance, he intends to contract new matrimonial relations with us. But what connection, on earth, there is between the politics of the Indian Muslims and their sectarian beliefs. We have never raised this question. It was the late Khwaja Kamal-ud-Din, who by his speeches and writings, at first, started this question of *Kufr* and Islam in our Community. We have never felt the need or necessity to raise it. It is the Lahore Seceders to whom the late Khwaja Sahib belonged who sometimes feel irresistibly inclined to revert to this question thinking that a discussion of it would frighten away the orthodox Muslims from us. But in spite of their efforts to set people against us they come to us for being accepted into the Ahmadiyya Community and do not go to them. The saying of the Holy Prophet "Thou shalt not overstep thy measured limit," aptly applies to them. They spare no pains, leave no stone unturned to discredit us. But all their efforts and endeavours only result in the increase of our numbers and do not benefit them in any way. Similar is the case of the Ahrars. People will surely begin to look with contempt on their propaganda when they realized the real state of affairs and came to know that this question which was calculated to disrupt the political solidarity of the Muslims was raised not by the Ahmadis who always avoided it but by the Ahrars. I take this opportunity to proclaim once more that we do not define *Kufr* in the same terms in which they do, nor do we attach the same

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significance to it as they do. We do not say that every *Kafir* is predestined to go to hell. We believe that the term *Kafir* applies to a person after he has passed beyond a prescribed limit. When a person takes Islam as his religion and accepts the Quranic injunctions and teachings as his guide of action, he is entitled to be called a Muslim. But if he denies a basic principle of the faith of Islam then although he may be called a Muslim yet in reality he is not so. We do not therefore take *Kafir* to mean that such a person denies the Holy Prophet Muhammad (peace be upon him). Who can say to a person who says that he believes in the Holy Prophet that in reality he has no such faith? Nor do we take this term to mean the denial of the existence of God. One who says that he has belief in God, who can dare say that he has none? According to our definition of *Kufr* the denial of a fundemental doctrine of Islam renders a person *Kafir*. On the other hand only belief in all the essentials of Islam can make a person a true Muslim in the real sense of the word. But we do not at all regard a *Kafir* to be foredoomed to hell. A *Kafir* according to our belief could go to heaven. We will call a person *Kafir* who, for instance, has throughout his life remained unacquainted with Islam, but God will not send him to hell on that account only because through no fault of his he did not come to know of Islam and God is not so cruel as to punish an ignorant person. So when we use the term *Kufr* we use it in the above sense only. But we never go about calling a person *Kafir*. It is only when we are compelled in answer to the enquiry of a person to say what we think of him that we have to give expression to our belief. But with the definition of *Kufr* as given by the non-Ahmadis as our basis of judgment we would not regard as *Kafirs* even the Hindus, the Jews, the Christians or the other non-Muslim communities, because we believe that there exists no such community whose every member is foredoomed to everlasting hell. From among all communities and nations—from among the Hindus, the Jews, the Christians, the Sikhs, and even from among the athiests—some individuals will, according to their deserts, be admitted to heaven. Our belief is that if an atheist is born and lives in a

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country where he has not the means to become acquainted with the true religion, say, for instance, he lives in a mountainous region, far away from all contact with civilization and religion but he leads his life in strict conformity with the laws of nature, and does good to others, abjuring all evil ways and practices and acting unjustly towards nobody, such a one in spite of his atheistic views and beliefs, will go to heaven.

If the agitation that is now being carried on against our Community with such vigour and virulence had possessed some weight and substance, it should have been based on honesty, which evidently it is not. Only day before yesterday I saw a statement in the papers by Sir Mirza Zafar Ali in which he says that the Ahmadis are not Muslims, that the Government is wrong in considering them to be a part of the Muslim Community and that if the Government wishes to regain the confidence of the Muslims it should look upon the Ahmadiyya Community as a minority separate and distinct from the other Muslims. It is surprising to note that the same Sir Mirza Zafar Ali, barely a year ago, at the time of the election to the Punjab Council wrote to me two letters in which he confessed that he was not hostile to our Community and that like other sects of Islam he looked upon the Ahmadies as a part of the Muslim Community. These letters are safe with us and they could be published if Sir Zafar Ali were to deny their authorship. Now when Sir Zafar Ali stood as a candidate to the Punjab Council and required our support he considered us Muslims and requested that though on some doctrinal points he differed with us he should not be refused Ahmadiyya support on account of that difference. He went so far as to write about one of the rival candidates that he was a sinful transgressor and an evil-doer whereas he himself was a strict observer of the Islamic prayers and on that account alone deserved our support. If we are really *Kafirs*, is it consistent with reason for a person holding the honour of Knighthood and having been a High Court Judge to say of himself that he is a strict observer of the Islamic prayers and therefore deserved our support? In his letters Sir Zafar Ali admitted that he treated Ahmadis

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as he treated other Muslims and that he looked upon the Ahmadis with the same feelings with which he look upon other Muslims. He did not even hesitate to stigmatise one of his rivals as a person of loose moral character. Even after what Sir Zafar Ali has written in the Press regarding us, I extend to him the courtesy of not disclosing the name of the Muslim gentleman about whom he used such disparaging remarks lest he might be sued for defamation. But is it, I again ask, in keeping with honesty or with any principles of morality that a year ago Sir Zafar Ali should have taken us to be Muslims and now should ask the Government to exclude us from the Muslim Community? He cannot take shelter behind the plea that he was unaware of our beliefs at the time, for the *Siasat* of Lahore was in those days writing a series of articles against us in which the Promised Messiah, the Holy Founder of our Movement, was alleged to have laid claim to Godhead and to have been a denier of the finality of the Holy Prophet Muhammad's prophethood and to have shown disrespect to other prophets and Sir Zafar Ali had himself written an appreciatory note about these articles which evidently shows that he had read the *Siasat* articles against us and he approved of them. So Sir Zafar Ali cannot plead ignorance of the Ahmadiyya beliefs or at least of the beliefs that were ascribed to us. In the face of all these beliefs, however, he regarded us as Muslims which fact he even acknowledged in his signed letters. What new belief has now come to light that has led him to think that the Ahmadis are not Muslims? It is perfectly clear that his present attitude towards the Ahmadis is due not to his jealousy of Ch. Zafarullah Khan's being made a member of the Viceroy's Executive Council but is due to his failure to get our support in his own favour in the Council elections. So if the name of Sir Zafar Ali be written in place of Ch. Zafarullah Khan's and the words "the Punjab Council" be substituted instead of the words "the Viceroy's Executive Council," it would be nearer the truth. Is it, I ask, in harmony with honesty or does any moral code allow it, that a person who only a year ago regarded us as Muslims should now address a letter to the Governor saying

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that Ahmadis are not Muslims and that therefore they should be excluded from the Muslim Community? Is it because by supporting his rival we came under Sir Zafar Ali's displeasure that we deserve to be expelled from the Muslim Community?

If the Ahrars honestly believe that they are the real representatives of the 8 crores of the Indian Muslims then why do they seek to exclude us from the Muslim Community? When they know that the entire Muslim Community is with them and we are in no constituency in a majority, then instead of excluding us from the Muslims, they should, on the contrary, have insisted on our inclusion in them, as being everywhere in a minority there was clearly no possibility of any Ahmadi being returned to the Legislature while if created into a separate minority we would be entitled to at least one seat in the Legislature. Their insistence upon our separation from the Muslim Community clearly demonstrates that the Ahrar leaders are convinced in their heart of hearts that the 8 crores of Muslims are not with them and that instead of supporting them in the matter of election they would give us their support. By demanding our expulsion from the Muslim Community they wish to deprive us of the benefit, which they are afraid, we would derive if we continued to remain within the Muslim Community. If the Ahrars think that the whole Muslim Community is with them, then why are they afraid of our remaining within it. If, for instance, the Sialkot constituency, as they claim, is solidly with them, then all possibility of Ch. Zafarullah Khan or for that matter of any other Ahmadi candidate being returned to the Council from that constituency or any other constituency, entirely disappears, and therefore instead of demanding our exclusion they ought to have insisted on our remaining in the Muslim Community and thus to have benefited by one seat which in case of our separation they would have lost. This opposition, therefore, is not at all based on honesty. The Ahrars may, if they so desire, exert their utmost against us but in our opposition they should not at least part company with honesty and moral obligations. But what is now actually happening is this that a man, say from Jammu, at first, addresses me as the Khalifatul Masih and

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professes to be friendly towards the Ahmadis and against the Ahrars. Then he gets it into his head to become a leader and throwing consistency to the winds, at once begins to indulge in anti-Ahmadi activities. The self-same Sir Zafar Ali of whom I was speaking, addressed me a letter when Sir Shadi Lal was retiring, and after using the Islamic expression, *Assalam-o-Alaikum*, *i. e.*, "God's blessing be on you," requested me to send Rs. 50 in order that I might also be included among the Muslim hosts of the proposed farewell party but to-day we have become *Kafirs* in the sight of the self-same gentleman. Sir Zafar Ali was foremost among the organisers of the party given to Sir Shadi Lal but when a party was to be given to Ch. Zafarullah Khan he was, all of a sudden, reminded that the Ahmadis were not Muslims, as if Sir Shadi Lal was a thorough-going Muslim and it was Sir Zafar Ali's religious duty to join the party given to him but Ch. Zafarullah Khan being a non-Muslim it would have amounted to *Kufr* to participate in the party that was given in his honour. This is not what justice would dictate. It is a palpably obstinate attitude and such an attitude is never conducive of good results for any people. I, therefore, invite the attention of the Ahrars, though they may not accept my advice and I also invite the attention of other people though they too may ignore my advice, that the great majority of the Muslims should try to realize the real motives that are working behind this opposition to the Ahmadiyya Community. The real object of this agitation is not to show whether we are Muslims are not. They have, in fact, realized that they cannot succeed in injuring the interests of the Muslims in face of the Ahmadiyya Movement as was proved by their failure at the time of the Nehrû Report. Therefore they seek first to remove the Ahmadis from their way. Or perhaps they think the Ahmadis are an obstacle in the way of the Muslims getting some benefits. Anyhow they have realized that because of the existence of the Ahmadiyya Community they cannot hope to popularise some of those ideas among the Muslims which they consider to be good for them but which as a matter of fact are harmful to their best interests. They, therefore, want to have a free field for themselves by removing the Ahmadis from their way.

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## THE QUETTA EARTHQUAKE FULFILS A GREAT PROPHECY

*A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.*

It is an eternal law of God that whenever masses of mankind break away from the path of moral rectitude and spiritual progress and give way to the promptings of their desires and the cravings of their hearts, whenever humanity is stuck fast in the quagmire of sin and iniquity and consigns God to oblivion, whenever the world is immersed in the cimmerian darkness of spiritual ignorance and moral turpitude, whenever man sinks to the nadir of moral depravity and spiritual degradation and gets wholly lost into the pursuit of his wordly aims and gains, God out of His infinite mercy and grace raises a prophet who proclaims the duties of man to himself and to his Creator, who is entrusted with the great mission of purifying, reforming, elevating a corrupt, degenerate and degraded people. These Messengers of God have been appearing from time to time in the history of mankind whenever the all-pervading moral degradation of a large section of mankind demanded their appearance. All the prophets, Moses, Jesus, Zoroaster, Buddha, Krishna and that Greatest Teacher of Humanity—the Holy Prophet Muhammad, were raised at such times. And it requires no special intelligence to understand that the present epoch of social, moral and spiritual disintegration also urgently requires the appearance of a World-teacher, a great Prophet of God. ".The same causes, the same crying evils, the same earnest demand for an 'assured trust' in an All-pervading Power" which led to the appearance in the Land of Pharoas a great Prophet of God, and in ancient Iran another equally highly-exalted divine Messenger and which led to the appearance in Arya Verta in hoary antiquity the Prophet Krishna and 'which led to the appearance on the shores of Galilee, in the reign of Augustus Caesar of a Prophet whose life is a tragedy' and last of all which led to the appearance in the Desert of Arbia in the seventh century of the Christian era of that Greatest Son of Man—the Holy Prophet

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Muhammad (peace be upon him) ' have operated with an equal force in our own times. Never in the history of the world was the need so great, the time so ripe, for the appearance of a Deliverer' and that Deliverer has appeared in the person of Hazrat Mirza Ghulam Ahmad of Qadian who in 1890 announced his claim to have been entrusted by God with the great albeit difficult mission of regenerating and resuscitating a spiritually dead world.

## Message of Peace.

Prophet Ahmad brought the message of peace and goodwill among all nations, races and religions. His, in fact, was no new message. He only re interpreted the old message of Islam which had long been ignored and forgotten alike by its votaries and opponents and gave it a new orientation Like all his predecessors in the prophetic office he was rejected, opposed and persecuted. But as in the time of Moses, Jesus and the Holy Prophet Muhammad (peace be upon them all) God broke the power of their enemies and gave glory and greatness to their followers and established the truth of their claims with mighty signs, similarly God promised success and progress to the followers of Ahmad and threatened his opponents with rack and ruin and destruction and proclaimed His purpose of establishing the truth of His Messenger with mighty signs and powerful attacks. "A warner came unto the world but the world accepted him not, God however shall accept him and establish his truth with mighty signs."

## Mighty Signs shown

These mighty signs have appeared in the form of famines, floods, fires, pestilences, wars and earthquakes and other calamities of diverse natures that have overwhelmed the world during the past 40 or 50 years. But of all natural calamities, the occurrence of earthquakes in quick succession and with a startling frequency was, according to the Quran and the sayings of the Holy Prophet and especially according to the prophecies made by Jesus regarding his second advent, to be the outstanding sign of the time of the Messenger of the Latter Days. Referring to the visitations that were to overwhelm the world in the Latter Days the Quran says :

"I swear by the angelic hosts who are charged with these matters, that a terrible shaking will come over the earth,

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and earthquake will follow earthquake till men will tremble with fear and their eyes will be downcast " (79 : 6, 7, 8).

Jesus, when asked ' what shall be the sign of thy (second) coming', answered to the following effect: " When nations rise against nations, and famines, wars, earthquakes, pestilences and iniquity abound, and the sun and the moon are darkened and the stars fall from heaven and the powers of heaven are shaken, then shall the sign of the Son of Man appear in heaven and he shall come from heaven in great glory " (Mark, Matt., Luke). Not only famines, wars, pestilences and earthquakes were predicted by Jesus to take place at the time of his second advent, the Promised Messiah, Prophet Ahmad of Qadian who came in the name and with the powers and attributes of Jesus also prophesied that earthquakes shall occur in his time in every part of the world with such frequency and wreak such destruction and havoc that men would ask in bewilderment what had become of this earth and what was going to happen. We give below a few of the prophecies made by Prophet Ahmad regarding the occurrence of earthquakes in large numbers in all parts of the world.

**Some prophecies regarding earthquakes**

Here is one of his warnings which he published on 27th February, 1925, (*vide* the *Review of Religious*, for March, 1905, and the hand-bill entitled *Alwasiyyat*) :—

" The Almighty God says in the Holy Quran :

قل مايعبؤا بكم ربى لولا دعاءكم -

'Say, what careth my Lord, if ye do not invoke Him' (25 : 77). Friends, may God have mercy upon you, about nine months ago on being informed by God I caused the following revelation to be published in *al-Hakam* and *al-Badr*, two newspapers issued from Qadian :—

عفت الديار محلها ومقامها

which means that this country is about to be laid waste with divine punishment, neither permanent abodes could afford security nor temporary residences ..... Now I see that time has drawn nigh. Just now, *i. e.*, at 4 A.M., on 27th February, I have seen in a vision that there is a great noise caused by painful deaths ; at the same time the following words of divine revelation were on my lips: موتاموتی لگ رہی ہے۔ " Death on all sides ". Then I awoke and at that very time

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when a part of the night still remained, I began to write this note. Arise and be ready, for a time of great distress has come for this generation. There is no other barque but that of piety which can take you to the haven of safety in times of trouble. God's faithful servants incline to Him, for besides Him there is no security. Atone now for your sins by making yourselves truly humble, and annihilate yourselves in truth. Take up your burdens yourselves and exert to the best of your power in the path of righteousness, for Gracious and Merciful is your Lord. His wrath becomes appeased against those who shed tears, but against such only as shed tears before-hand and not when they see around them the dead and the dying, for God alone can avert punishment from those who fear Him.....Do good then that you may deserve the mercy of God. Walk fast towards Him with all your strength ; and if you cannot do it, at least do take yourselves to the gate of His pleasure even though you may have to do it limping and halting like a sick person, and if even this be not in your power, then let charitable deeds bear you to that place like a corpse. These are days of great distress and the wrath of God is kindled in the heavens. This is not the time when mere words of the mouth and boasting of the tongue can save you.....Before the time comes which would render you mad, make yourselves like mad men with untiring and restless prayers..... Know it for certain that these are days of great affliction for the world as it has never seen since its creation. All this has been brought about so that the Word may be fulfilled which had been uttered by the prophets in the beginning. The Almighty God informed me of these mighty signs twenty-five years ago and this divine information was recorded and published in the *Brahin-i-Ahmadiyya* at that very time..... These are days of heavy tribulation for the world, but the world does not care even when these afflictions have actually been brought upon its head. I have done my duty and have delivered to you the message, and have informed you of the heavy afflictions that are in store for you."

On 5th April, 1905, *i e.* on the morrow of the earthquake of 4th April, Prophet Ahmad issued another warning which runs as follows :

"As it is my duty to invite men and to deliver to them the message of my Lord, I, therefore, again inform the public,

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and God is my witness, that the fact has been disclosed to me by divine revelation, that His wrath is now excited upon the world, for a vast majority of the people are so deeply immersed in sinfulness and worldliness that they have ceased to have any faith in God. He who has been sent by Him for the regeneration of mankind has been jeered and scoffed at and scorns and abuses have outstripped all limits and bounds. The Almighty God has, therefore, said that He would now wage a war against the abusers and the scoffers and that He would do it by means of the hosts of His angels and the powers of nature. He has said that His assaults on them would be such as they have never even dreamt of..... God says: 'a warner came unto the world, but the world rejected him. God, however, shall accept him and manifest his truth with mighty signs'." (*The Review of Religions for April, 1905*).

Three days later, *i. e.*, on April 8, 1905, Ahmad published another warning to the following effect :—

"To-day at about 3 o'clock in the night, the Word of God came to me as follows :—

تازہ نشان تازہ نشان کا دھکہ زلزلۃ الساعۃ قربا انفسکم ان اللہ مع الابرار دنی منک الفضل جاء الحق وزھق الباطل۔

"The first part of this revelation signifies that Almighty God will show a fresh sign, the shock of which shall be felt by the world. It shall be a terrible shaking like the shaking of the hour of Judgment. I do not know whether the shock spoken of in the revelation would be the shock of an earthquake or any other terrible disaster which will visit the world and which on account of its severity will deserve to be called the shaking of the Day of Judgment..... In short, the signs which have already appeared, and those which are yet in store for the world, are meant to turn people away from evil and to show them the way for the acceptance of the Messenger of God. Therefore, I warn you to eschew every evil for the time has come when every one shall be questioned about what he does. He who does not forsake the setting up of gods with God, shall have to answer. He who is absorbed in worldliness and is surfeit with the cares and the anxieties of this world shall have to answer. He who denies the existence of God shall have to answer. He who abuses the righteous servants and apostles of God and does not repent shall have to answer...

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.....Rise and prepare yourselves, for the hour has drawn nigh of which the prophets had spoken. I swear by Him who has sent me that it is not from myself that I am speaking, but from God. Alas! that my word had not been mistrusted; alas! that I had not been declared a liar so that the world should have escaped destruction. This writing of mine is not an ordinary one. It proceeds from a deep and sincere solicitude for your welfare. If you change your ways and turn away from evil, then you will be saved, for God is as merciful as He is wrathful.... ....." (*The Review of Religions for April, 1905.*)

In a hand-bill entitled *an-Nida*, published on April 21, 1905, the Promised Messiah wrote as follows :--

"On April 9, 1905, God has again informed me of a terrible earthquake which in its severity and maddening effect would resemble the Day of Judgment.....I am certain that this terrible calamity will remind people of the Day of Judgment .....When the fulfilment of my former prophecy has not humbled the hearts of the people and they do not seem to entertain fear of God's punishment and I am being denounced as a liar and a charlatan, God has decreed that He should show another sign.....God has given me this glad tidings: 'For your sake I will descend upon the earth so that I should show My signs. We shall show for you the sign of earthquake and shall demolish the buildings these unmindful people are erecting or will erect henceforth'? It is clear from this prophecy that not one but several earthquakes would come which will demolish buildings now and then and God said, 'I will come suddenly with My angels, *i. e.*, My arrival would be so sudden and unexpected that people would not believe that such a thing could come to pass and would be busy making merry and joking and will be quite forgetful of what I will do. Then I will show that sign which will shake the earth and that day would be a day of mourning for the world'.....Friends, I have discharged my duty of conveying to you God's message. Now it rests with you whether you mock and jeer at me, abuse me and denounce me as an impostor or accept me as His messenger. Anyhow I have warned you beforehand. O you wretched people, you cannot run away from the impending chastisement."

On 29th April, 1905, he issued another hand-bill entitled,

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*Zalzala ki Khabar bar-i-soam*, (third warning about earthquake) which contained the following warning :—

"To-day, the 29th of April, 1905, God has again informed me of a dreadful earthquake. So out of pure sympathy I warn the people of the world that it has been decreed on heaven that a terrible calamity which will cause fearful destruction and havoc will overtake the world in the form of an earthquake. I do not know whether it is going to occur soon or God will manifest it after some time. But the fact that I have been repeatedly informed about it shows that it will not take a long time to come. This warning is from God, the Knower of all secrets.....

"It is absolutely true that such an earthquake will overtake this country as no eye has ever seen the like of it, nor has any ear heard about it nor was it ever conceived of by any mind. Is there no one who would believe in me or give attentive ear to what I say.....Unfortunate indeed are the people of this land that they hold up God's Word to scorn and ridicule and are not afraid. God says : 'I will come stealthily, I will come with My hosts at a time when no one could imagine that a catastrophe was impending. Probably it would occur at the time of dawn or in the last part of the night or at some time near about it.'"*

Then in one of his poems published in *Durr-i-Sameen* (a collection of Ahmad's Urdu and Persian poems) in 1905 he gave a graphic description of the havoc and devastation to be caused by earthquakes which he saw actually happening in his visions. The following verses are taken from that poem :—

وہ تباہی آئیگی شہروں پہ اور دیہات پر جس کی دنیا میں نہیں ہے مثل کوئی زینہار
ایک دم میں غمکدہ ہوجائینگے عشرت کدہ شادیاں جو کرتے تھے بیٹھینگے ہوکر سوگوار
وہ جو تھے اُونچے محل اور وہ جو تھے قصر بریں پست ہوجائینگے جیسے پست ہو اک جائے غار
ایک ہی گردش میں گھر ہوجائینگے مٹی کا ڈھیر جسقدر جانیں تلف ہونگی نہیں اُنکا شمار
تم سے غائب ہے مگر میں دیکھتا ہوں ہر گھڑی پھرتا ہے آنکھوں کے آگے وہ زمان وہ روزگار

" A devastation, wholly unparalleled in history, shall overtake towns and villages. In the twinkling of an eye places where hitherto felicity and pleasure reigned shall be converted into scenes of desolation and mourning. Grand and magnificent

* This prophecy has been fulfilled remarkably by the Quetta earthquake. God came with His hosts stealthily and Quetta, Mastung and Kalat were raised to the ground at 3 A.M., on May 31, 1935.—*Ed.*

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palaces, fair and stately mansions shall suffer destruction and become dusty heaps of ruins, and countless lives shall be lost. Never having seen anything like it in all your life before, you can form no idea of this frightful calamity. But I have seen it all in a vision, and the dreadful sight is still haunting my eyes unceasingly ".

On 24th December, 1905, Ahmad published a pamphlet entitled *Alwassiat* in which occur the following prophecies regarding earthquakes that were to embitter human life by their frequency :—

" Regarding the catastrophes spoken of in the above revelation, I have been informed by God that death will work havoc on all sides. There will be earthquakes so severe that they will present to the eye the scene of the Day of Judgment, and will, as it were, turn the earth upside down, and the lives of many would be embittered. But on those who repent and eschew evil, God will have mercy. Every prophet has spoken of this time, and it is necessary that everything should happen accordingly as it was foretold. But those who make their hearts upright and walk in the ways which are liked by God shall have no fear or grief. Addressing me the Almighty God said : 'Thou art a warner from Me. I have sent thee that the righteous may be separated from the wicked' and He said, ' A warner came unto the world, but the world accepted him not, God, however, shall accept him and manifest his truth with mighty signs. I will shower so many blessings upon thee that kings will seek blessings from thy clothes '. "

" Listen ! I say to you at the top of my voice, that the signs of God have not yet exhausted. Since the last earthquake which occurred on April 4, 1905, came in the spring season, God's revelation informs me that this second earthquake will also take place in the same season. I cannot say whether it would be the beginning of the spring season when leaves begin to appear on trees, or its middle or end, for divine revelation only says : 'Again with the coming of the Spring God's word is fulfilled.' As the first earthquake occurred in Spring, according to the information vouchsafed to me by God, this second earthquake will also come in the same season and as towards the end of January leaves begin to appear on trees, the days of danger will begin with the month of January and this may extend to the end of May. The Almighty God also calls the earthquake

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that is to come 'the earthquake of the Day of Judgment' meaning thereby that it would resemble in its severity and frightfulness the Judgment Day. And again He said, 'For thee We shall show signs and We shall demolish what they will build.' And again God said. 'An earthquake occurred, a most terrible earthquake, and the earth was turned upside down,' that is to say a devastating earthquake will occur which will raise to the ground some parts of the world as it happened in the time of Prophet Lot. Again he said: 'I will come with my hosts suddenly and without warning.' Again He said: 'The end of lives' and addressing me God said again, 'Thy Lord would send down from heaven which would please thee. It is as a mercy from Us and it shall decidedly come to pass because it has been fore-ordained.' But it is necessary that heaven should withhold the occurrence of these catastrophic happenings till this prophecy is broadcast among the nations of the world. And who would believe in what I say except those that are fortunate."

Again he writes in the *Supplement* to *Braheen-i-Ahmadiyya*, Part V, page 93 :—

"God says : 'I will come at a time when the hearts of the people would become hard and they would be satisfied that no more earthquakes would come' and He says: 'I will come stealthily, unexpected and without giving any warning. The people would be quite busy transacting their affairs and doing their business gaily and totally unmindful of the impending catastrophe when all of a sudden the dreadful calamity would overtake them. And this would happen in the spring season.'"

Again Ahmad writes in his well-known book, *Haqiqat-ul-Wahy* (page 221) published in 1907 as follows :—

"I had foretold that earthquakes will continue to occur regularly for some time but of these four would be particularly severe and the fifth will be as dreadful and devastating as the doomsday. Earthquakes have already occurred in conformity with my prophecies. But four more terrible and devastating are yet to come and also the fifth one which will enact before men's eyes the scene of the Day of Judgment and addressing me God said that all this will happen to establish my truth."

Again on page 257 of the same book he writes :—

"Bear in mind that Almighty God has informed me of

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earthqaukes in general. Know it for certain then, that as earthquakes have come in America, Europe and Asia in accordance with my former prophecies, more will yet occur in diverse places, some of which would be so severe that the destruction wrought by them would resemble the destruction of the Judgment Day. Death will make such havoc that streams of blood would flow. In fact, so great would be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and present such scene of destruction that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven would come upon men, so that the wise among them will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay. they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God, and with all their hearts and all their souls they are bent upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent, until a Messenger is raised.' Those who repent shall be saved and those who show fear before the calamity comes shall be shown mercy. Do you think that you can be saved by your own plans? That cannot be. Do you think that severe earthquakes have came in distant places in America and your country will be safe, for I see that greater distress is in store for you. Thou, O Europe art not safe, nor thou O Asia! and ye that dwell in islands! No self-made diety will assist you on that day. I see cities falling down and I find inhabited places in ruins. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that that time is not distant. I strove hard to gather men under the protection of God, but it was necessary that the writing of Fate should have been fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will be before your eyes and the scene of Lot's earth you will see with your own eyes. But God is slow in sending His wrath. Repent

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that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

**Ahmad's revelations regarding earthquakes.**

Before we show in what remarkable manner the above prophecies have been fulfilled and are being fulfilled every now and then we prefer to give some revelations of Ahmad regarding the frequent occurrence of dreadful earthquakes in almost every part of the world in the present time, on which these prophecies are based. The fact that in the Quran and the traditions of the Holy Prophet Muhammad (peace be upon him) and in the prophecies of Jesus repeated mention has been made of the occurrence of earthquakes in the time of the Prophet of Latter Days and the fact that the revelations of the Promised Messiah also abound in similar prophecies regarding earthquakes, proves beyond the possibility of a genuine doubt that the revelations of all these three great prophets of God proceeded from the same divine source. Some of Ahmad's prophecies about earthquakes are as follows :—

1. (1884)

میں اپنی چمکار دکھاؤنگا ۔ اپنی قدرت نمائی سے تجھکو اُٹھاؤنگا۔ دنیا میں ایک نذیر آیا۔ پر دنیا نے اُس کو قبول نہ کیا۔ لیکن خدا اُسے قبول کریگا۔ اور بڑے زورآور حملوں سے اُس کی سچائی ظاہر کردیگا۔

"I wlll show the flash of My power and I will exalt you most miraculously. A warner came unto the world but the world accepted him not; God, however, shall accept him and establish his truth with mighty signs" (*Braheen-i-Ahmadiyya Part IV, published 1884*).

2. (1884)

براءاللہ مما قالوا وکان عنداللہ وجیھا۔ الیس اللہ بکاف عبدہ۔ فلما تجلی ربہ للجبل جعلہ دکا۔ واللہ موھن کیدالکافرین۔

"God shall clear His apostle of all the charges which they lay against him for he is an exalted servant of the Lord. Is not God sufficient unto His servant? The Lord shall appear on the mountain, sundering it into fragments: He shall destroy all the machinations of the disbelievers." (*Braheen-i-Ahmadiyya, Part IV, page 516.*)

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3. (1884)

لما تجلی ربہ للجبل جعلہ دکا۔ قوۃالرحمن لعبیداللہ الصمد۔

"The time is at hand when the Lord shall appear on the mountain, making it into fragments; God shall bring this about by His omnipotence for the sake of His servant." (*Braheen-i-Ahmadiyya, Part IV, page 557*).

4. (December, 1903)

زلزلہ کا دھکا۔

"A shaking of earthquake" (*al-Hakam, 24th December, 1903*)

5. (June 1, 1904)

عفت الدیار محلہا و مقامہا۔

"An earthquake that shall lay in ruins both permanent dwelling-houses and temporary residences" (*al-Hakam, No. 18 1904*).

6. (June 8, 1904)

عفت الدیار محلہا ومقامہا۔ انی احافظ کل من فی الدار۔

"An earthquake that shall lay in ruins both permanent dwelling-houses and temporary residences. But I shall protect all those who live within the four walls of your house." (*al-Hakam 1904, Nos. 19-20.*)

7. (February 26, 1905)

موتا موتی لگ رہی ہے۔

"Death on all sides" (*al-Hakam No. 10, 1905, Vol. 19*).

8. (April 3, 1905)

موت دروازے پر کھڑی ہے۔

"Death is standing at the door." (*Al-Badr, 1905, No. 1*).

9. (April 8, 1905)

تازہ نشان۔ تازہ نشان کا دھکا۔ زلزلۃ الساعۃ قوا انفسکم جاءالحق وزھق الباطل۔

"Yet another and fresh sign, there shall come an earthquake as terrible and devastating as doomsday. O Ye man, fly for refuge. Truth having come shall put falsehood of rout." (*al-Inzar, April 8, 1905*)

10. (April 9, 1905.)

لک نری آیات و نہدم ما یعمرون۔

"We shall show great signs for your sake and shall

*The revelations Nos. 4, 5, 6, 7, 8, were fulfilled by the famous earthquake of April 4, 1905, which turned the beautiful Kangra Valley into a wilderness of ruins in the twinkling of an eye. The revelation No 8 came only one day before the terrible earthquake occurred. (*Vide. The Review of Religions, 1905—Ed.*)

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destroy and level with the ground all that they build." (*al-Badr, No. 2, 1905.*)

11. (April 15, 1905)

انی مع الافواج آتیک بغتة۔

"I shall come to your help with my hosts suddenly and without warning." (*al-Badr* No. 3, 1905)

12. (April 23, 1905.)

بھونچال آیا اور بڑی شدت سے آیا۔

"An earthquake has come, a most terrible earthquake." (*Badr* 1905, No. 4.)

13. (May 9, 1905.)

پھر بہار آئی۔ خدا کی بات پھر پوری ہوئی۔
یستنبؤنک أحق ھو قل اي وربی انه لحق۔

"Again Spring has come and again the Word of God is fulfilled. They ask you, is it true that punishment in the form of earthquakes shall overtake them. Say yes, by God it is quite true." (*Badr*, 1905, Vol. I, No. 6.)

14. (May 23, 1905.)

زمین تہ و بالا کردی

"The earth is turned upside down." (*Badr* 1905, No. 4.)

15. (August 23, 1905.)

پہاڑ گرا اور زلزلہ آیا۔

"The mountain toppled down and an earthquake followed." (*Badr*, 1905, No. 21.)

16. (August 31, 1905.)

ارنی زلزلة الساعة۔

"Show me the earthquake which shall resemble the Judgment Day." (*al-Hakam*, Vol. 9, No. 31.)

17. (September 13, 1905.)

عفت الدیار کذکری

"Towns and cities shall be effaced from earth's surface as men have effaced my name from their hearts." (*Badr*, 1905, No. 24.)

18. (November 15, 1905.)

زندگیوں کا خاتمہ۔

"The end of lives." (*Badr*, Vol. I, No. 26.)

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19. (January 3, 1906.)

انی مع الافواج اتیک بغتة. حرام علی قریة اهلکنها انهم لایرجعون. ووضعنا عنک وزرک الذي انقض ظهرک.

"I will come suddenly with My hosts. There is a ban on every town which We shall have destroyed that they shall not rise again. And have We not taken off from thee thy burden which galled thy back." (*Badr*, Vol. 2, No. 2.)

20. (February 3, 1906.)

اٹھو نمازیں پڑھیں اور قیامت کا نمونہ دیکھیں۔

"Rise and let us say prayers and see the scene of the Doomsday enacted before our eyes." (*Badr*, Vol. 2, No 6.)

21. (March 1, 1906.)

زلزلہ آنے کو ہے۔

"Earthquake is about to come." (*Badr*, Vol 2, No. 2.)

22. (March 9, 1906.)

زلزلہ آنے کو ہے ہمارے لئے عید کا دن۔

رب لا ترنی زلزلة الساعة. رب لا ترنی موت احد منهم۔

"Earthquake is about to come For us that day will be a day of rejoicing. O my Lord do not show me that earthquake which in its severity and destructiveness will be like the Judgment Day. O my Lord do not show me the death of anyone of them." (*Badr*, 1906, Vol. 2, No. 11)

23. (March 14, 1906.)

چمک دکھلاؤنگا تم کو اس نشان کی پنج بار۔

"I shall show you the flash of this sign five times." (*Badr* 1906, Vol. 2, No. 11.)

24. (March 15, 1906.)

خدا نکلنے کو ہے۔ وعدالله ان وعدالله لا یبدل۔

The Promised Messiah explained this revelation as follows: "By bringing about the five earthquakes mentioned in the above revelation, God shall show His face and manifest Himself. This is a promise from God and God's promise never goes unfulfilled". (*al-Hakam*, Vol. 10, No. 9.)

25. (March 27, 1906.)

رب أخر وقت هذا

"O my Lord, postpone the occurring of this earthquake." (*Badr*, Vol. 2, No. 13.)

26. (March 28, 1906.)

اخرہ الله الی وقت مسمی

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"God has postponed it to a fixed time." (*Badr*, Vol. 2, No. 14.)

27. (April 8, 1906.)

رب ارنی زلزلة الساعة

"O my Lord, show me the earthquake that will resemble the Judgment Day in its severity." (*Badr*, Vol. 2, No. 15.

28. (April 9, 1906.)

ازیک زلزلة الساعة۔ یسئلونک احق ھو قل ای وربی انه لحق ولا یرده من قوم یعرضون۔

"I shall show thee that earthquake which will be like the Judgment Day in its severity. They ask thee, is it true that such an earthquake will occur. Say yes, and by my Lord it is quite true and it shall not be averted from the people who turn their faces away from God." (*Badr*, Vol. 2, No. 15.)

29. (April 14, 1906.)

زلزله آیا۔ زلزله آیا۔

"An earthquak came, an earthquake came." (*Badr*, Vol. 2, 16.)

30. (May 14, 1906.)

ھل اتاک حدیث الزلزلة اذا زلزلت الارض زلزالها واخرجت الارض اثقالها وقال الانسان مالها..... الخ۔

"Have you received the news of the earthquake when the earth with her quaking shall quake and the earth shall cast forth her burdens and man shall say, what aileth her?" (*Badr*, Vol. 2, No. 20.)

31. (May 20, 1906).

انی مع الافواج آتیک بغتة۔ اُریک زلزلة الساعة۔

انی احافظ کل من فی الدار۔

"I shall come with My hosts without warnipg. I shall show you that earthquake which shall be like the Judgment Day. I shall protect all those that live in the house." (*Badr*, vol. 2, No. 21).

32. (May 25, 1906.)

ھل اتاک حدیث الزلزلة۔

بل یاتیھم بغتة۔ اگر چاھوں تو اُس دن خاتمہ۔

"Has the tidings of the earthquake reached thee. It shall come upon them all of a sudden. If I so desire the

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world will come to an end that day" (*Badr*, vol. 2, No. 22.)

33. (June 16, 1906.)

زلزلہ آنیکو ہے۔

"An earthquake is about to come." (*Badr* vol. 2, No. 25.)

34. (August 12, 1906.)

صحن میں ندیاں چلینگی اور سخت زلزلے آئینگے۔

"Rivers shall flow in the court-yards of the houses and terrible earthquakes shall come." (*Badr*, vol. 22, No. 33.)

35. (February 28, 1907).

سخت زلزلہ آیا اور آج بارش بھی ہوگی۔

"A severe earthquake came and it shall also rain today." (*Badr* vol. 6, No. 10.)

36. (March 19, 1907.)

اردت زمان الزلزلة

"I have decided to give the Earth a spell of earthquakes." (*Badr*, vol. 6, No. 13.)

37. (March 24, 1907).

لاکھوں انسانوں کو تہ و بالا کرونگا۔

"I shall overturn millions of men." (*Badr*, vol. No. 13.)

38. (April 7, 1907.)

ایک اور قیامت برپا ہوئی۔

"One more destruction like the destruction of the Resurrection Day has come about." (*Badr*, vol. 6, No. 15.)

39. (May 12, 1907.)

اُن شہروں کو دیکھکر رونا آئیگا۔ وہ قیامت کے دن ہونگے زبردست نشانوں کے ساتھ ترقی ہوگی ۔ ایک ہولناک نشان۔

"Men shall weep with sorrow at the sight of these towns and cities. Those days will be like the Resurrection Day. Mighty signs will help your cause to progress. A dreadful sign." (*Badr*, vol. 6, No. 20.)

40. (April 20, 1907.)

* رویا میں دیکھا کہ بشیر احمد کھڑا ہے۔ وہ ہاتھ سے شمال مشرق کی طرف اشارہ کرکے کہتا ہے کہ زلزلہ اس طرف چلا گیا ۔

"I saw in dream Bashir Ahmad standing, who pointing with his finger towards the north-east says 'the earthquake has gone in this direction.' (*Badr*, vol. 2, No. 18.)

* This vision was wonderfully fulfilled by the Bihar earthquake of last year. (*vide Review of Religions* for March, 1934.)

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The following facts emerge clearly from the above revelations and prophecies of Ahmad :—

1. The world is passing through a period of travail and tribulation and God has decreed that He shall smite the people of this earth with calamities and disasters of diverse natures—with pestilences, wars, famines and especially with earthquakes. Earthquake will follow earthquake in quick succession and so great would be the havoc and devastation caused by the dreadful onslaughts of the powers of nature that men will become dazed and will begin to ask in bewilderment what had become of this planet and what was going to happen.

2. That an earthquake of exceptional severity of which the people of this country – India—will have absolutely no idea will overtake it at the time of dawn or in the last part of the night. The destruction caused by that earthquake will be such as the people of India had not known before.

3. Earthquakes will visit health-resorts where people build residences for temporary sojourn and go to enjoy themselves. Grand and magnificent palaces, fair and stately mansions shall be raised to the ground within the twinkling of an eye.

4. Those who fear God and accept His Messenger shall be generally immune from the destructive effects of these earthquakes.*

5. A majority of the earthquakes occurring in this country will come in the spring season which extends from the month of January to the end of the month of May.

6. A terrible earthquake will also visit India in the middle of the day when people will be busy doing their business.

7. Europe is not safe, nor is Asia or America nor still those that dwell in islands. The turn of India is drawing near. Cities and towns shall fall and inhabited places shall be in ruins. The people of this country shall see the scenes of the days of Noah and Lot enacted before their own eyes and not only earthquakes will come but other calamities from heaven and earth will visit the earth. Some of these earthquakes will occur

*Not a single Ahmadi was killed or wounded in the Kangra earthquake while only two or three Ahmadis were killed in the Bihar earthquake and out of 174 Ahmadis only three men, 4 women and 14 children have been killed in the Quetta earthquake.—*Ed.*

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during the life-time of Ahmad but the more dreadful, destructive and devastating will come after his death.

8 The Lord shall appear on the mountain sundering it into fragments, *i.e.*, earthquakes will visit hill-stations also.

9. People will die of these earthquakes in exceptionally large numbers.

10. An earthquake resembling the Day of Judgment in its severity and destructiveness shall occur in India about the time of the morning prayer.

11. Five exceptionally destructive earthquakes shall come *after* the death of Ahmad, most certainly the last and fifth one which will excel in the desolation and havoc wrought by it anything that will have gone before.

12. Heavy rains will accompany some of these earthquakes.

13. People will shed tears over the beautiful towns raised to the ground.

14. A great earthquake shall occur in the north-east of India.

15. The Ahmadiyya Movement would make great progress on account of the mental change that would come over the people as a result of the destruction caused by these visitations.

### Some major earthquakes

It is not possible to adequately appreciate and realise in what remarkable manner these most appalling calamities, that have visited the earth in the form of earthquakes and other disturbances of nature in different parts of the world in very rapid succession during the last fifty years, have fulfilled some of Ahmad's prophecies regarding earthquakes unless we know some details of the destruction and desolation caused by at least some major earthquakes. So large has been the number of greater and smaller earthquakes that have rocked, heaved and swayed this earth of ours in the last fifty years that it would require a volume to record all of them. In the last century alone as many as 2,119 earthquakes occurred and according to *Nelson's Loose-Leaf Encyclopaedia* there were more severe earthquakes during the last fifty years of the last century than had been in the 850 preceding years. "Of great

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earthquakes—those which reduced towns to ruins—Mallet recorded one a year in the first half of the 19th century, and Milne four a year during the last quarter" (*Encyclopædia Britannica*). And in the last 35 years the rate at which earthquakes have occurred has even been greater Professor Milne, the greatest modern authority on Seismology says that 14,000,000 people have perished from 1902 to 1923 due to earthquakes.

This number does not include those killed in the dreadful earthquakes of Formosa (1935), Bihar (1234) and Quetta (1935) and the one that wrought terrible havoc in Italy in 1930. According to competent authorities there were 34 earthquakes in four months of 1931, six being major disasters. Since the time Ahmad warned the world that in order to establish his truth God would send down upon the earth disasters in different forms and shapes—predominantly in the form of earthquakes—not a year has passed when a great earthquake has not overtaken and destroyed some part of this planet of ours and it is not possible to point out to another period in the world's history when the earth was visited by such a fearful succession of seismic disturbances. "Explain the figures how one may," says the author of *the Mighty Hour*, "it would surely seem as though something terrible has been happening of late deep down in the bowels of our old earth. But the increasing disturbances of nature are by no means confined to earthquakes and volcanic eruptions. Tornadoes, hurricanes and cyclones of exceptional severity have occurred too frequeutly of recent years." (*The Muslim Times, London.*) Now we give below only a few major earthquakes that occurred after Prophet Ahmad published his first prophecy regarding earthquakes in 1884.

1884. Colchester (England).
1887. Riviera (France).
1891. Mino and Owari (Japan).
1895. Laibach (Austria).
1896. Sanriku (Japan).
1897. Assam (India).
1899. Alaska (N. America).
1901. Inverness (England).

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1905. Kangra. (The beautiful Kangra valley was totally destroyed by an earthquake in which more than 25,000 people lost their lives.)

1906. San Francisco was laid waste by an earthquake about which *the Pioneer* wrote that "it would be hard to parallel such hovoc since the first century A. D."

1907. Jamaica was almost destroyed. Another earthquake in the East Indies destroyed the island of Simalu which almost disappeared.

1908. Messina and Reggio were wiped out of existence by a disastrous earthquake in which more than 200,000 people were killed. The *Pioneer* described it as "an unparalleled one, as it has no precedent in magnitude, neither it is likely to have any sequel." 50 per cent. of the whole population were killed.

1910. Costa-Rica.

1912. Mexico.

1914. Isbarta and Burdur (two towns) in Asia Minor destroyed. Severe earthquake in Sumatra. Marsican earthquake killed 71 per cent. of the total population.

1915. Italy. 97 per cent. of population killed in Avazzano and the neighbouring villages.

1914—18. The Great War (a political earthquake) shook Europe—and the whole world. Millions were killed and the number of those maimed and crippled and blinded defied calculation.

1920. China. More than 200,000 persons killed.

1922. Chile.

1923. Japan. 72,600 perished in Tokio, 23,000 in Yokohama, 6,495 in the Kanagawa Prefecture. 334,606 houses destroyed in Tokio, 68,000 in Yokohama and 95,870 in the Kanagawa Prefecture. The island of Ossina disappeared totally from the map. Total loss of life estimated at 200,000.

1928. Asia Minor. Corinth almost destroyed. Smyrna and other towns badly damaged.

1929. Assam.

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1934. Bihar. Monghyr and Muzaffarpur completely destroyed. Darbhanga, Motihari, Samastipur and Sitamarhi were left heaps of *debris* Patna, Chapra and Bhagalpur suffered grievously. Rivers changed their courses. Where there was fertile soil there is now a covering of sterile sand, extending in some cases to three feet in depth, so that an area of 2,000 square miles was turned into a permanent desert. Telephones, telegraphs, railways, even roads were dislocated. According to Dr. Dunn of the Geological Survey of India the Bihar earthquake was one of the biggest and most extensive earthquakes of which human history has kept record.

1935, 20th April. Formosa. Earthquake worst in Japanese territory since the disaster of 1923. Two provinces devastated and four large towns severely affected. Official figures: 3,000 persons dead, 10,000 houses collapsed, 11,000 damaged. Damage estimated at 10 million yens. Formosa rocked twice in the current year.

1935, 12th April. A disastrous earthquake in Mazanderan.

1935, 30th June. Earthquake in Switzerland. In many villages in Wurttemberg there is not a house not damaged.

### The Quetta Earthquake

On 30th May, 1935 at 3 A.M., Quetta was visited by one of the most appalling and dreadful earthquakes that the world has ever seen. It turned a happy, prosperous and smiling town 'into a meaningless, hideous confusion of dust and stone and rubble within the spasm of waking nightmare.' "Quetta is a city of death and despair—under martial law and still shaken by earthquake shocks," wired the special correspondent of the *Statesman* after a tour of the striken area, three days after the earthquake. " Hours of intensive bombardment could not have as completely wiped out a town as that few seconds' shaking of the earth's crust. To look at the city now is to wonder that any escaped. 'Miraculous', is the only word to apply to most escapes."

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The full story of Quetta's night of earthquake horror will never be known. It is entombed with those who lost hope, consciousness and life itself under the ruins of their homes.

According to the *Associated Press* "the total number of deaths may be as many as 56,000. In Kalat State the casualties are 30,000, of whom 24,000 are dead." The following is an official account:—

> (1) Material Damage—Quetta City: The whole city has been destroyed and is being sealed up and placed under military guard on medical advice. It is estimated that 20,000 corpses remain buried under the *debris* and there is no hope of rescue of any more living. The corpses extracted and buried number several thousands. The exact figures are not obtainable. There are about 10,000 Indian survivors, including 4,000 injured. (2) Civil Area: All houses have been razed to the ground, except Government House, which is partially standing in ruins. The Church and Club are both in ruins, as also the Murree Brewery. (3) Cantonment Area: One quarter has been destroyed and the remaining three-quarters slightly damaged, but uninhabitable. The most damage is in the R. A. F. area where the barracks have been destroyed and only six out of the 27 machines are serviceable. (4) Railway Area: Destroyed. (5) Hanna Road and Staff College Area: Undamaged. (6) Surrounding villages: Destroyed with it is feared very heavy casualties, but the number is not yet ascertainable. Military parties are being sent out to investigate and render help. (7) Outlying Districts: As already reported Kalat and Mastung are reported to have been raized to the ground, with very heavy casualties. All villages between Quetta and Kalat are also reported to have been destroyed. Loralai and Chaman are known to be safe and no information has been received of any damage at Fort Sandeman, which appears also to have been outside the orbit of the earthquake.

Almost the entire police force were wiped. It was the same with the convicts in the jail. They were annihilated. All the patients in a civil hospital were killed in their beds. It is estimated that 70 per cent of the whole population in Quetta, Mastung and the outlying villages are either dead or injured. Villages between and including Mastung and Beleli are reported completely destroyed. In Mastung more than 80 per cent. of

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the whole population are dead. 'Fourteen annas in the rupee perished, one anna injured and only one anna escaped.' This is the picture of the calamity, drawn by a bania from Quetta. According to another message the whole Parsi colony was raised to the ground and "Parsis are nowhere to be found in Quetta". It is a common experience that families of ten have only one survivor left and cases are on record where out of a family of 17, only one survived. The following first-hand impressions of the earthquake disaster sent from Quetta, by the special correspondent of the *Civil and Military Gazette*, Lahore, may give some idea of the havoc wrought there.

> The Medical Relief Train of the North Western Railway, by which I travelled, arrived in Quetta at three o'clock this morning. On the way I counted four trains bound for Sibi, carrying refugees. Peering through the darkness I could see the ruins of the railway station, which had been evacuated. The sheds facing the station had collapsed. The railway headquarters had been set up in a train in the siding, the railway telegraphs had established themselves in a garden and there were also I. A. S. C. men in a tent, seeing to the provisioning of homeless and foodless railway officials. Not a bungalow in the railway quarter at Sariab Road is standing. Many also collapsed in the new railway quarter on other side of the station. The tragedy of Quetta's desolation is complete. In Bruce Road, Sandeman Road, Gloucester Road, Phayre Road, Queen's Road and, so far as the Indian quarters in the bazar are concerned, the earthquake has done its worst to obliterate every trace of habitation. To obtain an accurate account of the casualties is, at the moment, impossible, but there are still hundreds buried under the debris in the bazars. Sappers and Miners and ambulances have been busy continuously since Friday. I am told that in the wreck of the police lines, the entire police force, with the exception of ten or eleven, was killed in one terrible second, which so far as one can gather, took toll of 20,000 lives. Twenty thousand troops, British and Indian, were immediately mobilised, and, as it proved, most opportunely, because wild Brahuis and other tribesmen from the surrounding hills were beginning to enter the city to loot it. Some were actually caught red-handed and martial law has been proclaimed..... Where most of the military buildings are standing, the earthquake has taken heavy toll among the Royal Air Force. I am

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getting an authoritative account of the casualties, but, from the men engaged in ambulance work, I gather that 57 men were killed. Some say more. Many aeroplanes were damaged. .....According to one estimate, 20,000 dead were given last rites, and no one can say how many bodies are still under the ruins. In fact, it is now humanly impossible to excavate the acres upon acres of ruins for those buried. It will not be surprising if the whole of the Indian bazar is blown up to prevent disease from taking an additional toll among the remnants of the population. What will be done with the street upon street and lane upon lane of confused heaps of bricks, corrugated iron sheets, pillows, rugs and boxes of merchandise in the Indian quarter of the city has not finally been decided yet, but two more companies of Sappers and Miners are on the way to Quetta. I have just passed through these quarters where once there were shops and residential tenements. To-day they look as if there had been no roads and no lanes.

On his way back from Quetta to Lahore he wrote as follows :—

"At places 'en route' to Lahore, I was asked if it was not possible to prevent over-crowding in refugee trains, but the questioners were entirely unaware of the actual conditions obtaining in Quetta after the earthquake. They have not been able to visualise Quetta deprived by the sudden stroke of the earthquake of its civil administration, its post office with its postal arrangements, its telegraphs, its telephones, its civil hospital and, with it, particularly all its civilian doctors and nurses, its police, its railway administration, and, in fact, every other activity of the civil administration that makes the wheel of ordinary life go round. It is the difficulty of realising this startlingly sudden cessation of the ordinary stream of life that makes them impatient of the delay in securing official lists of casualties, of the time taken in solving the problem of food supplies and of the delay in removing the survivors of the disaster to safe anchorage in other towns.....Take, however, a city of 80,000 and consider it suddenly deprived of all its amenities; no government, no police, no traffic facilities, no food, no water, no electric current, no shops, no bazar, and, in addition, the imminent terror of no law. This was Quetta at three minutes past three o'clock on the morning of Friday, May 31. There may be a doubt in regard

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to its population ; some insist that the civilian population was not more than 40,000, but they ignore the fact that, like many hill-stations, Quetta had an accession to its population out of all proportion to its ordinary population. A very large number of Sindhis and, even people from the Punjab were to be found in Quetta, particularly during the months of May and June, on holiday.

According to the *Statesman* :—

> Quetta's death-roll is approximately five times that of Bihar in an area one-twelfth of the size and almost all the inhabitants have been rendered homeless and destitute. British medical officers, attending the wounded in Quetta, declare that the casualties there recall the days of the Somme. Another British officer, after visiting one village, reported that out of 400 inhabitants only nine survived. It is impossible to calculate the material damage which in Quetta alone must amount to crores of rupee.

The range of the earthquake is estimated as 130 miles long and 20 miles broad. In addition to the towns of Kalat and Mastung, at least 100 villages in Quetta Sub-Division and Kalat State have been totally destroyed. Quetta has ceased to exist for ever because no town will be built on the old site.

We are sure that any person who would read the above prophecies of Ahmad with an unbiassed and unprejudiced mind and then cast a glance over the destruction and desolation that earthquakes have wrought in different parts of the world, he will become convinced that Ahmad was indeed a Messenger of God raised for the regeneration of the morally and spiritually corrupt world. God has decreed and decided that natural calamities shall continue to visit the earth in the form of pestilences, wars, famines, floods, fires and earthquakes in rapid and regular succession till the life of man will become embittered and he will turn his attention to his Creator and accept His Messenger. The last fifty years have witnessed such a large number of terrible earthquakes that it is not possible to point out to another period in world's history when the world was visited by such a fearful succession of seismic disturbances. This fact must possess some significance, some explanation. A student of geo-physical science may look upon these earthquakes

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as ordinary freaks of Nature. But when these usual vagaries of Nature assume the form of dreadful calamities and occur in very rapid succession and visit different parts of the world within a short time, in various shapes and forms, they point to a spiritual phenomenon. The revealed word of God in various religious scriptures tells us and history bears witness to it that whenever natural calamities visit the earth in quick succession with a bewildering rapidity in the form of epidemics, famines, floods, wars and earthquakes, there is always present at that time in the world a prophet of God to whose truth they testify. Does not the Quran say

ولقدارسلنا الى امم من قبلک فاخذنا هم بالباساء والضراء لعلهم يتضرعون۔

" And indeed We have sent Messengers to the nations before thee, then We seized them with distress and affliction so that they may become humble" (VI : 42), and did not Jesus prophesy about his second advent to this effect " when nations rise against nations and famines, wars, earthquakes, pestilences and iniquity abound, and the sun and the moon are darkened and the stars fall from heaven and the powers of heaven are shaken, then shall the sign of the Son of Man appear in heaven and he shall come from heaven in great glory." Never was humanity afflicted with calamities and visitations in the shape of earthquakes, floods, famines and wars as it has been in the last fifty years and it was about 50 years ago that Prophet Ahmad of Qadian was raised to awaken in man an appreciation of the purpose and object of his creation and to bring " the erring flock into the Master's fold." Blessed are they who pay heed to God's word and accept His Messenger before the door of repentance is closed upon them.

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The
# Review of Religions

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نحمدہ ونصلی علی رسولہ الکریم

## UTOPIA OR HELL?

What, in future, is the world going to be like? Is humanity marching nearer to a blissful Utopia, or whirling head-long into the jaws of Hell?

With Europe in the throes of a terrible war, this question can no longer be brushed aside as idle speculation. Poland, Finland, Norway, Holland, Belgium, and fair France lie in ruins. Gaunt hunger, starvation and death are staring millions and millions in the face. Long-range guns and bombing planes are hammering away at Great Britain—the proud mistress of the seas whose shores for centuries had not known the insult of a foreign invasion. The flames of war are leaping up here, there, and everywhere, threatening to engulf the whole world. Isolationists and Pacifists, and those who profess to believe in *Ahimsa*—all are gradually, but surely, being sucked into this aweful ring of flames. The situation, indeed, has brought us face to face with an aweful truth. The writing is there on the wall, but what are we going to do about it?

Are we going to muddle through somehow, and then drug ourselves with a pleasant fiction, as we did last time, that peace had been attained upon earth and good-will among men? If we do we shall leave the fell disease to eat out the vitals of social organisms



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at leisure until men find themselves once more in the stage where they would snarl at each other like wild beasts fighting over a carcase.

Violent disorders call for violent remedies. Patchwork or mere palliatives will not do. Experience has shown they only lead to further complications and only increase our sufferings. What we need most in the present crisis is courage—physical courage, of course, but even more than that we need courage of the mind. We need a bold vision. We need bold, courageous, incisive thinking. If we are really prepared to pull out the thorn that festers in our side and poisons our blood, we must be prepared to probe far and deep, and all around. We must hold it firmly when we get our fingers to it, and pull out with courage.

It is a truism that wars are due to the political, economic and social conditions from which they spring. Therefore it is idle to talk of abolishing war unless we can lay our finger on the danger spots in our midst and prevent storms ere they develop. The best minds in Europe and America are engaged on this difficult task and we wish them luck. The stake involved is incalculable—the future of the human race—nothing less than the question whether man is to have some decent measure of happiness on this earth or nothing but suffering, tears and blood. And in view of the stupendous nature of the issue we should like to sound a note of warning.

The task is not impossible, but success would come only if we let our eyes roam far and wide in search, and also look deep enough—deep into the conditions of life, and deep into our own minds. For both act and react upon each other.

Wars are the result of unrest. They are only a symptom of the disease; they are not the disease itself. Social unrest, economic unreset, political unrest, *and mental unrest*, all these states of the mind or the social organism act and react upon each other. Mental unrest

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can easily upset the fine balance of social relations; social problems are interlocked with economic questions; which in turn are bound up with many Isms—Imperialism, Nationalism, Internationalism and the Universal Brotherhood of man. Thus we get a conflict of Ideologies; and history has made plain by this time that nothing can be more absolute, or more deadly, than a conflict of this kind.

Coming to analyse these Ideologies we find that the central and basic bone of contention, the only real cause of conflict in most of them, is self-interest —the self-interest of either this group or that. The problem of world peace, therefore, primarily and essentially, is a question of harmonising the interests of one country with those of another—a question of harmonising your interests with mine.

It is therefore the same old problem of civilisation that has been staring man in the face ever since he began to develop as a social and rational animal. One of the most patent and the most inexorable laws of life is the silent but ceaseless, grim and merciless struggle for existence. Nature seems heartless in the way this law is enforced: it is never softened, no exception made. But there can be no question whatever that this law is the most indispensable condition for all human progress. It is an immutable Law of Life, and since it cannot be removed or replaced, the problem of civilisation is to *humanise* it as far as possible.

The question of peace or war is first and foremost a question of the strength of the moral fibre in man; it is a political or an economic question only after that. It is wrong to treat it, purely or primarily, as a political or economic problem.

But unfortunately this is exactly what is being done by most of the statesmen and philosophers engaged on the problem. Since the present crisis in the affairs of Europe began to show itself there

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has come out a flood of literature on the causes which lead to war. The general diagnose given by a large number of writers is economic rivalry, and the remedy suggested is Federation. Of course to some who rather resent the stabilization of international peace lest it should diminish the impulse to class war, Federation seems to be only an illusion; but in regard to the causes that lead to war there is practically no difference of opinion. All thinkers seem to agree that economic rivalry leads ambitious states ultimately to war.

As viewed in this light the problem of securing lasting peace resolves into the question of devising some international machinery that should minimise this rivalry. This machinery in the vision conjured up by most people assumes some form of Federation into a super-state. But the difficulty here, as indicated by the fate of the League of Nations, is that the creation of a body of this kind is no guarantee that it would function thenceforward as it should without a hitch. The League of Nations failed because it failed to win the confidence of member states, or because member states, where their own interests were at stake, were consciously or subconsciously so blind to the requirements of justice that they refused to submit themselves to the verdict of an impartial tribunal. Moreover, in the prevailing circumstances, it is impossible to visualise an impartial international tribunal. Our minds are too firmly held by national loyalties.

The only way to make impartial international tribunals possible is to quicken the moral sense in man, to deepen it to such an extent that national points of view may have no chance of impairing our sense of justice. Thus we come to the strength of the moral hold on man.

What is the origin of the moral sense in us? This question is of paramount importance. For, unless we know the spring where this sense takes its rise, we cannot hope to make it strong and deep enough to act as an infallible automatic break when we incline to run downhill to our doom by trampling down the rights of others.

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Philosophers will for ever continue to argue on the true basis of morality, but for the ordinary man the problem should be quite simple. Morality is a collective, scientific, rather high brow name given to rules which ought to govern our conduct in life. These rules, on the face of it, should be such as would help us in our march towards the goal of Human Life. That is why we can never really decide whether a certain course of action is moral or immoral unless we know the goal we have to attain. As long as we do not know where we want to go, it is evidently silly and meaningless to talk of a *right* or a *wrong* way. A man who does not want to go anywhere in particular is entirely free to march off in any direction, for no better reason, may be, than a mere whim of the moment. Or he may very well stay where he was.

Man is not in a position by himself to decide what should be the goal of Human Life. The designer alone can say what part a certain wheel is meant to play in a machine designed by him. Man, in any case, is not his own creator. Of his origin there can be only two possible explanations : either he is no more than a chance and random product of blind, unrelated forces ; or he is the creature of an Intelligent Mind working with a purpose. In the former case Life can have no meaning for him beyond the pleasure or pain of the moment, for as soon as death comes there is an end after which nothing matters at all. Man's only rational aim in that case should be to enjoy life—— yes, even at the cost of others. In fact to make every body else as miserable as possible if thereby he can ensure his own happiness and comfort. If he is hungry and his well-fed neighbour talks to him of morality instead of giving him bread, he would be a fool to desist on that account from tearing such a neighbour to pieces to ensure a meal for himself. That is why those who do not really believe in God, or do so only as a matter of form, have a very elastic and changeful code of morals. If you depend on their sense of justice, you often do so to your cost.

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If there is no God, then all talk of Morality, of Peace, of Justice, of Brotherhood, of the decencies of life, is no more than the villainous chant of canting hypocrites who scheme to keep the good things of life to themselves.

Thus we perceive that the strength and depth of the moral sense in man is dependent on the depth of his conviction in regard to the existence of God. It is therefore only by carrying this conviction home that he can be made into a perfectly moral being. The grim struggle for existence can be humanised only in this way.

A world dominated by a material outlook is a world run by atheists or half-atheists or by hypocrites who really do not trouble much about truth or justice. As long as we fail to remedy this fundamental fact, so long shall we fail to secure happiness and peace on a durable basis. We should let this truth sink deep into our being for without this sheet-anchor we shall ever remain at the mercy of recurring waves of ill-will, malice, hatred, wars and bloodshed.

Secondly, permanent peace is not possible for the world unless Europe and America are prepared drastically to remodel most of their institutions—— Europe and America, because the rest of the world at present only tends to follow in their wake. The importance of domestic happiness and of a contented society cannot be overlooked in a discussion of the ways and means of securing peace and prosperity. Domestic happiness depends upon the family purse and on the way we solve the problems which group round the sex question. The respective spheres of man and woman in society, the regulation of sex-relationships, the duties of parenthood——all these questions must be solved before we can sit to dream of peace. The family purse takes us into all the vexed questions of capital and labour.

The craze for dinner parties and dances; the craze

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for slim figure-lines; the importance of hats and gowns and the millions spent on cosmetics; the wild longing for new and ever new thrills; these things lead to declining birth rates, certainly, but not to domestic happiness. They also lead to the divorce courts. Besides, declining birth rates lead to depleted countries; they do not help but hinder the growth of national strength.

The picture of a discontented society is even more distressing. There is more malice in such society, and bitter class hatreds keep continually on the boil like a hidden bed of lava only waiting to boil out some day and burn everything. These dangerous fires cannot be cooled without a drastic remodelling of the rules which determine the distribution of wealth.

These symptoms should suffice to make the West open its eyes. If Europe and America try to preserve these rotten structures they would only seal their fate and go down to be buried in the debris of these institutions.

If humanity wants peace it should believe in God, revise many fundamental concepts and remodel its institutions.

Real belief in God comes only through contact with a Prophet of God. يتلوا عليهم آياته "He reads upon them the signs of God." He shows miracles and performs wonderous works, which alone have the power to create real conviction. It was on this bedrock foundation that Jesus built his new order; and if we are reduced to the necessity of building another new order once again, we can do so on similar foundations.

Reports of miracles shown long ago have become like myths in our hands, and they no longer carry conviction. That is why this age too has not been left to stumble in the dark. God has sent His Prince of Peace to bring Peace to a war-torn world, and man can do no better than surrender himself to his teachings.

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If he does so, he shall make for himself a Heaven on this earth. But if he doesn't he must march straight into the jaws of Hell — not once — not twice — but over and over again. His Hell must continue to recur periodically, now here now there, in this sphere or in that, until all the debris is burnt and the ground cleared for a better structure.

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# AN INTRODUCTION TO THE STUDY OF VEDIC LITERATURE—I

(Translated from Urdu)

The Hindus, whether Shaiva or Vaishnava, Shakta or Prashpata, or belonging to any other sect, all base the fundamentals of their religion upon the Vedas and the literature connected with the Vedas. In Hinduism, therefore, the Vedas constitute the final and ultimate religious authority.

The Vedas are generally supposed to be four in number, represented by four collections in book form called the Rig Ved, the Yajur Ved, the Sam Ved and the Athar Ved. But this, in point of fact, *is by no means the case.* The number of the Vedas, to put it baldly, runs into thousands. In addition to the four Vedas commonly known by that name, the collections known as Brahmans and Opnishads, too, have the same sanction and authority in Hindu religion as the books commonly called the Vedas: for all practical purposes, the Brahmans, Aranyaks and the Opnishads, etc. are all looked upon as belonging to the category of the Vedas. Besides, of the matter known by the general name "Vedas", there are said to be more than a thousand recensions—1127 according to the view favoured by Pandit Dayanand (1824 to 1883), the founder of the Arya Samaj, and 1130 according to the view generally held, while there are other opinions too. Now each of these recensions, taken separately, forms, in fact, a Ved in itself. In strict truth, therefore, there are as many Vedas as there are recensions.

But even this does not complete the count of the Vedas for each Ved has a vast body of literature appertaining thereto - Brahmans, Aranyaks, Opnishads, Grih Sutras, Shraut Sutras, Dharm Sutras, and Prātishakhyas, etc. We have thus 1127 or 1130 recensions of the text, at least an equal number of

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Brahmans, an equal number of Aranyaks, of Opnishads, of Grih Sutras, Shraut Sutras, Dharm Sutras and of Pratishakhyas; *i.e.*, more than 5,000 Vedas in all.

This is rather a staggering pile, not easy for the man in the street—the common devotee—either to procure, or as much as go through once in a lifetime. But luckily for the Hindus most of these books are non-existant; they are not now procurable anywhere on the surface of the earth.

Let us take the sacred text first. Of this there are said to be at least as many as 1127 recensions, each recension being entitled to be looked upon as a complete Ved in itself. Should you therefore aim at precession, it is evidently wrong to say that the Vedas are three or four or five.

The question of the exact number of the Vedas presented itself to my mind in full force in 1936 in connection with the opening ceremony of the Bharat Mata Mandir at Benares. The ceremony was to be performed by Mr. Gandhi who was chosen to preside over all the religious ceremonies in that connection. My position in this great function was that of *Vrita-Acharya* (elected religious instructor) to Mr. Gandhi, in which capacity I had also to draw up the *Sankalpa* (religious oath) that was administered to him before he proceeded with the programme.

One idea in connection with the ceremony was that prior to proceeding with it a four-fold *pat* (reading) of the entire four Vedas should be done. When this question came before me I gave my opinion that it was practically impossible to be precise in regard to the number of the Vedas. In the first place there was the age-old controversy whether they were three, or four, or five. Secondly there were said to be at least 1127 recensions of the text, and each recension according to the strict Hindu view, was entitled to be treated as a Ved in itself. And the question, I added, was further complicated by the fact that most of these recensions had been lost completely in the passage of

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time, while in regard to those still left to us, we were not in a position to judge of their comparative value.

In view of the fact that all European and Indian scholars commonly accept the Vedas as being four in number, the opinion I put forth was radical and revolutionary. But it was so well-founded that it claimed attention. The question was therefore referred to an informal commission competent to weigh the evidence and come to a decision. In this connection I had also to undertake a journey to Simla at the time.

This commission accepted my view unanimously, without reservation. But for the purpose of the ceremony the difficulty was overcome by proceeding on the common assumption that the Vedas were four—*i.e.* the four *Sanhitas* (collections) printed at the Vedic Yantralaya Press, Ajmer, and commonly known as the Rig, the Yajur, the Sam and the Athar Vedas.

Incidentally it may be mentioned here that this press belongs to the Propakarini Sabha founded by Pandit Dayanand.

It is curious, and no less significant, that when Pandit Dayanand decided to have the Vedas printed, he could find no MSS. thereof in India from which to print, and he had to draw upon the archives of German scholars who had managed to get hold of them. The recensions he was able to secure from Germany were printed by him, and these are what are generally known to us as the Vedas. But these recensions and the Vedas embodying them are not accepted all over India: in Gujrat, Maharashtar and Karnatak recensions other than those printed at Ajmer are believed to embody the Vedas.

In an ancient work, entitled *Charanvyuh*, the Rig Ved is recorded to have five recensions; the

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Yajur Ved 86; the Sam Ved 1000; and the Athar Ved 9. This work gives the recensions of the *Shukla* and *Krishna* Yajur Veds separately.

Patanjali, in his *Mahabhashya*, is of the opinion that the Yajur Ved has 101 *Shakhas* (recensions) the Rig Ved 21, the Sam Ved 1000 and the Athar Ved 9. Some people put the recensions of the Athar Ved at 15.

According to the strict Hindu view all these Shakhas have the position and authority of the Vedas. In fact they *are the Vedas*.

This is to start with. Next, each of these recensions has a considerable body of literature revolving round it, all of which, too, has the same authority as the Vedas. Of the recensions now available, some are accepted in one part of the country and some in the other. For instance, in Gujrat the recension known as *Kauthumi* is believd to represent the Sam Ved, while in Maharashtar that position is given to the Shakha that is known as *Ranayaniya*; and between these two Shakhas there is a great deal of difference.

The literature revolving round a Ved is classified as: (*a*) *Vedang* (limbs of the Ved); (*b*) *Upang* (sub-limbs of the Ved); and (*c*) *Upved* (Sub-Ved).

In Sanskrit literature the subject of the Vedas and of the sacred collections pertaining thereto is not found discussed fully in any one place, but a small work entitled *Prasthan Bhedh* by Madhu Sudan Sarasvati, can give some help to the student. Another useful work is *Arya Viddya Sudhakar* by Yajnishvar Chimanaji, which some years ago was published by the Punjab University. In the light of these two works, Vedic literature may be classified as follows:

1. The Vedas (*i.e.*, the sacred text); Brahman Granths; Aranyaks; the Opnishads; Sutra Granths. All these categories have the same authority and

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position as the Vedas.

2. Vedangs, which include (*a*) *Shiksha* (rules of pronunciation, etc.); (*b*) *Kalpa* of which the purpose is to strengthen the meaning of the Vedas);[1] (*c*) *Vyakaram* (grammar); (*d*) *Nirukta* (etymological grammar, philology, etc.); (*e*) *Chhand* (prosody); and (*f*) *Jyotish* (astronomy, including astrology).

3. Upangs embrace philosophical discussions, of which there are the following schools: (*a*) *Vaishashek* of Konad; (*b*) *Niyaya* of Gotam; (*c*) *Sankhya* of Kapil; (*d*) *Yoga* of Patanjali; (*e*) *Puruva Mimansa* of Jaimini; and (*f*) *Uttar Mimansa* or *Vedant* of Badarayan or Vyas.

4. Upveds (Sub-Vedas) are four in number; (*a*) *Ayur Veda* (science of medicine); (*b*) *Dhanur Veda* (military science); (*c*) *Gandharva Veda* (science of music, dancing, drama, etc.); and (*d*) *Artha Veda* (science of economics and commerce and some of the fine arts).

In Vedic literature there are two classes of books the function of which is to enable us to understand the Vedas. These are *Smritis* (traditions) and *Puranas* (mythology, history, etc).

*Kam Shastar* (relating to sex life) is included in Artha Veda by some and in Gandharva Veda by others.

A kind of books are called *Parishishthe* (appended) Granths. Another kind are those which embody general discussions by Rishis living in seclusion in the jungles. These are called Aranyaks. The status of both the Parishishthe Granths and the Aranyaks is between the Brahmans and the Opnishads, both of which we have placed on the same footing as the Vedas.

1. Some classifications treat the four Sutra Granths as a subdivision of Kalpa.

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As for the literature that escapes the above classifications, there is one principle which should always be remembered. If it is of any use in the domains either of Dharm Shastar, or Arth Shastar, or Kam Shastar or of Moksh (emancipation) Shastar, it is worthy to be called *Sahit*; it is of some value. Otherwise it is useless and the waste-paper basket is the proper place for it.[1]

In ancient days the dictionaries were not regarded with the importance which is given to them now; and that, perhaps, is the reason why we have only one work of this kind that has come to us from those times, *i.e.*, *nighantu*.

Having recourse to a kind of allegory some scholars have pictured Vedic literature as *Murtiman* and described it as a man with various limbs—Chhand being the feet; Kalpa, the hands; Vyakaran, the mouth; Shiksha, the nose; Jyotish, eye; Nirukt, ear; Ayur Ved, the navel; Gandharv, the throat; and so on. Other scholars have likened the Vedas and their literature to a city with ramparts and fortifications, a moat, gates, guards, a courtyard, and a garrison that defends it against thieves. In the eyes of those who originated this simile, the thieves were the Buddhists who at one time were held to be a great abomination in India.

## Shakhas of Which the Names are Known

It should be borne in mind that in this article the word Ved is used in the sense that each Shakha is a complete Ved in itself. In view of the opinion so widely prevalent among the Hindus, as well as Western orientalists, that there are four Vedas, this point can

1. One kind of books are known as *Rahasyas* (lit. mystery). These contain an uncertain and miscellaneous kind of matter, the general style being that of riddles. I am inclined to believe that the Rahasyas stand in the same position to the Vedas as the Tantra Granths in relation to the Puranas.

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not be too much emphasised.[1]

Out of more than eleven hundred Shakhas, those of which the names have been preserved in records are not very many, and those which we have in our hands in book-form are fewer still. Out of the 21 recensions of the Rig Ved, only the following names have been preserved, while of the rest, even the names are not known to us: (1) Shákla, (2) Wáshkla, (3) Ashwaláyani, (4) Shánkhayani, (5) Manduki. These names are found in two works: *Rik-pratishakya* by Shaunak Rishi, and in *Charanvyuh.*

In the Puranas the names of the above Shakhas are met with in a slightly different form; *i.e.*, (1) Shishr, (2) Wáshkla, (3) Sankhya, (4) Watsya, (5) Ashwaláyan.

Aitreya, Kaushitaki and Paing are another three names found in some other works.

Thus, out of the 21 Shakhas, we know the names only of 13, of which four names resemble one another.

The Yajur Ved is said to have 101 Shakhas of which only the following names are known:—

(*a*) Charak, which is said to have the following twelve sub-sections: Charak, Ahwrak, Kath, Prachy-kath, Kapishthalkath, Ashthalkath, Charayaniy, Warayaniy, Varttantavey, Shvetashvatar, Aupamanyav, Maitrayaniy.

(*b*) Maitrayaniy, reported to have seven *bhags* (sub-sections): Manav, Dundubh, Chaikey, Varah, Haridravey, Shyam, and Shyámáyaniy.

1. Nor is this purely an academic question for it has a fundamental bearing on the value of the Vedas in our hands. It disposes of, in fact, once for all the claim of the Hindus that their religion is based on reliable foundations, *i.e.*, the so-called four Vedas. When the sacred texts on which this religion is founded are said to have had as many as at least 1127 recensions, of which hardly more than a dozen are available to us now, we are in no position to judge what reliance we can place upon them—Ed.

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(*c*) Vajsaney, which has seventeen sub-sections: Kanvi, Jábál, Gadhey, Madhyándin, Shoshiy, Tápani, Kapal, Paundravats, Avtik, Paramávtik, Paráshariy, Vairiy, Vainey, Audhey, Gálav, Vaijak and Kátyáyaniy.

In connection with these seventeen bhags 44 appended chapters are also mentioned.

(*d*) Maitrávaruniy, which has six bhags: Mánav, Váráh, Dundubh, Chágley, Háridraviy, and Shyámá. yaniy.

It would be noticed that some of these names resemble some of those mentioned in (*b*).

The Charak mentioned in (*a*) is divided by some into two groups: Aukhya and Kandikey: of these two, Kandikey is further divided into five bhags as follows: Apastambi, Baudhayani, Satyásharhi, Hiranyákeshi, and Shatyáyani.

Of the Shakha given in (*c*) some sources give the following 15 bhags: Kanvi, Madhyándin, Jábál, Baudhey, Shakey, Tapaniy, Kapil, Paundrvats, Avtik, Paramávatik, Parashariy, Vainiy, Vairey, Audhey, and Gálav.

In connection with the 1000 Shakhas of the Sam Ved it is recorded in the Puranas that Indra struck these Shakhas with his *Vajr* and destroyed them. Out of the whole lot only three names can be traced: Kauthumi (in Gujrat), Jaiminiy (in Karnatak), and Ranayaniy (in Maharashtar).

The Athar Ved is said to have nine Shakhas, according to one view, and 15 according to another. In the case of the Athar Ved, however, practically all the names can be traced. The following are the nine Shakhas: Paippalad, Shaunakiy, Damod, Tauṭṭáyan, Jámal, Brahmápálásh, Kunákhá, Devdarshi, and Charanviddya.

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This Charanviddya is said to be connected with the following 8 bhags: Paippalad, Andhra, Paradatta, Snat, Snaut, Brahmádavan, Shaunak, Devdanshati.

Other Shakhas reported of the Athar Ved are Taitteriy, having two bheds (divisions): Aukhya and Kandikey. Kandikey is further sub-divided into Apastambh, Baudhayan, Satyavachi, Hiranyakeshi and Audhey.

It will be seen that some of these names closely resemble the names of some Shakhas of the Krishna and Shukl Yajur Vedas.

The above exhausts the list of the Shakhas the names of which have been preserved in ancient records. Some other names are also referred to in books of Grammar and Pratishakhya which appear to be some of the names of the lost Shakhas, but it is difficult to be at all definite on the point.

**Existing Shakhas and their Literature: The Rig Ved**

Of all the Shakhas of the Rig Ved only two are available now: the Shákla and the Wáshkla; and the only difference between the two is that (according to Shaunak), in Washkla there are eight more hymns than in Shákla.

Among the caste-Hindus there are very few who accept these two recensions, however. The largest number among them claim to follow the Shakha known by the name Ashwalayan. But this Shakha having been entirely lost, those who profess to follow it, follow, in fact, the collections of the Shákla and Wáshkla recensions. The Brahmans and Opnishads, too, of the Ashwaláyan Shakha are nowhere to be found. Therefore the followers of this recension have perforce to make use of the Brahmans and Opnishads of the Shákla Sanhita. The Shraut Sutras and the Grih Sutras of the Ashwaláyan exist, however. The Ashwaláyanis therefore reject corresponding Sutras

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of the Shákla and Wáshkla Sanhitas.

*This is the inner truth in regard to the text of the most authentic Hiudu Scripture*; and what has been said above with regard to the Rig Ved and its literature is quite typical of the other Vedas as well.

Thus the entire literature of the Rig Ved is no more than as shown below.

1. Out of the 21 recensions of the text only two are found which are known as Shákla and Wáshkla collections.

2. But the attendant literature such as Brahmans, Opnishads, etc. of these Shakhas has been lost altogether. The only Brahmans, Aranyakas and Opnishads available of the Rig Veda are of the Shakhas called Aitareya, of Mahidas, and Kaushitaki. The only Sutra Granths available are the Grih, Shraut and Dharm Sutras of the Ashwaláyan Shakha. The followers of the Wáshkla Sanhita make use of the Shankháyan Shraut and Grih Sutras.

In the Wáshkla collection the division of the text (into chapters, etc.,) is into ashtak, adhyaya, warg, sukt and mantra. In the Shákla Sanhita the names used for this division are mandal, anuvak, sukt and mantra.

As the difference between these two collections is not so very great, the two, nowadays, are generally found in a single volume with the features of each shown separately on the margin of the text.

With regard to the number of suktas and mantras of the Rig Ved there is a considerable difference of opinion. The more popular view is that there are 8 ashtaks, 10 mandals, 64 adhayayas, 85 anuvaks, and 1128 (or 1017) suktas, 2024 wargas, and 10,589 or 10,580 or 10,467 mantras. The opinion of Shaunak Rishi seems to be that in the Shákla Sanhita there are

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153,826 words, and 432,000 letters.

The common method followed nowadays to indicate a reference is to give the number of mandal, sukt and mantra.

It should be remembered that Bahvrich is only another name of Aitreya Brahman, which is said to serve the Wáshkla, the Shákla and three other Sanhitas now extinct. The Kaushitaki Brahman is the only Brahman of the remaining 16 Shakhas all of which, too, are extinct. An Opnishad of the Wáshkla Sanhita has only lately come to light, the authenticity of which is not yet quite established.

## Yajur Ved

The Yajur Ved is of two kinds; one is known as the Krishna Yajur Ved and the other is called the Shukla Yajur Ved. Of the Shukla Yajur Ved only two Shakhas are met with now. One is called Kanvi and the other Madhyandini. The Krishna Yajur Ved has three recensions available: Taittariya, Kathi or Kathki, and Maitrayani.

Some people hold that the MS. of a fourth Shakha, called Kath-kapishthal, too is found, on which point I shall state my views at a later stage.

Other literature available of the Shukla Yajur Ved is Shat-pat Brahman of Yajnyavalk, Brihadaranyak Opnishad (which is a combination of Aranyak and Opnishad) and Isho Opnishad; Paraskar Grih Sutra, Katyayan Shraut Sutra and Vaijavap Shraut Sutra, and Katiya Grih Sutra.

In the Shukla Yajur Ved there are 40 adhayayas, 303 anuvaks, 1976 or 1975 or (according to Charanvyuh) 1800 or (according to the late C. V. Vaidya of Poona) 1900 mantras. There are more or less 19,625 words and 88,875 letters.

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To indicate a reference of the Shukla Yajur Ved the general practice is to give the number of adhayaya and of the mantra.

Shat-pat Brahman is said to serve the Vajasaney Shakha along with 16 other Shakhas of the Yajur Ved. Similarly Maitrayani Brahman serves the Shakha of the same name and 18 other Shakhas as well which have no separate Brahmans of their own in existence. Another name of Maitrayanic Brahman is Adhvaryu Brahman. Two other Brahmans belonging to the Yajur Ved are Vallabhi and Satyayani.

In the Krishna Yajur Ved the Brahman portion is found given side by side with the text of the Sanhita; and in the opinion of some scholars this is the reason why this Ved is called the Krishna Yajur Ved. In a derivative sense Krishna means "mixed."

Of the Krishna Yajur Ved three Sanhitas are available:

(*a*) Taittiriya which is in vogue among the *Tailang* and *Dravid* Caste-Hindus in the Deccan.

Other literature available of this Shakha is a Brahman and an Aranyak and an Opnishad of the same name. Another Opnishad belonging to it is Shwetashwatar Opnishad. From among the Sutra Granths it has Apastamb Sutra which represents a complete Kalp Sutra. In this Kalp Sutra are 30 adhayayas with 24 Shraut Sutras in the beginning and 6 Grih Sutras at the end. In addition, there are Baudhayan Shraut Sutra, Hiranyakeshi or Satyasharh Kalp Sutra, and Bhardwaj Shraut Sutra. In Laugákashi, Bádhul, Vaikhánas and Maitravaruni, Shraut and Grih Sutras are found combined.

The text of the Táittiriya Sanhita of the Krishna Yajur Ved is divided into kands (trunk) and prapathaks and mantras. The text of the Sanhita occupies 10 kands while the Brahman portion fills three kands. The

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expression "ashtak" is also used for the kands containing the Brahman portion.

There are 44 prapathaks in this Sanhita, and 651 anuvaks; and 25 prapathaks and 308 anuvaks in the Brahman portion. According to the popular view there are 2193 mantras and 110,296 letters in this Sanhita.

(*b*) Maitrayani Sanhita, of which another name is Kaláp. This collection was printed and published in Germany by Dr. L. von Schrœder. There are four kands and 54 prapathaks in it. With this Sanhita is found a portion of Aranyak which contains 12 prapathaks.

The Maitrayani Shakha has an Opnishad of the same name, and Manav Shraut Sutra, and a Grih Sutra of the same name (manav) which, along with a commentary by Ashtavakra Muni, was published in the *Gaekwad Oriental Series* of Baroda some years ago. The basis of Manu Smrit is the Manav Dharm Sutra. The Shakha known by the name Varáh is connected with the Maitrayani. Therefore the Várah Grih Sutra, published at Baroda some years ago, may be taken to belong to this Shakha.

The number of kands in this Sanhita has already been given; the popular view puts the number of its mantras at 634.

(*c*) Katha or Kathak Sanhita: This recension seems to have been greatly in vogue in the days of Patanjali (40 A.D.), but at present its followers are met with nowhere—as far as I know.

The Kathak Sanhita was first printed in Germany by Dr. L. von Shrœder. It has only one Opnishad which goes by the same name. Its chapters are called Sthahak, there being 18 of them. The dialogue between *Yam* and *Nachiketa* occurring in this Opnishad indicates that a very considerable number of the followers of

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Vedic religion, at that time at any rate, did not believe in the transmigration of soul.

The Kathak Grih Sutra was published some years ago in the *Punjab Sanskrit Series.*

(*d*) The Kath-kapishthal Sanhita: Some people hold the view that this recension too exists, but I am very doubtful on the point. In spite of my best endeavours I have not been able to trace it either in printed or in MS. form. At the time of the opening ceremony of the Bharat Mata Mandir I made strenuous efforts to find it; for, when I was invited to deliver the first sermon in this temple, it was my earnest desire, before proceeding to do so, to go through all the available Sanhitas of the Vedas, or at any rate to handle the books or MSS. once and at least to dip into them here and there. But I regret to say that all my endeavours were in vain: I could not trace the Sanhita anywhere at all. It is possible I could not give sufficient time and attention to this search as for those of us in Benares who were connected with the Bharat Mata Mandir, it was a very busy time. All the most prominent leaders of the Hindu world, religious and political, were gathered together and the demands upon our time, and their's, made by Committee work and informal talks on the hundred and one aspects of the problems confronting India and Hinduism, can better be imagined than described.[1] Some of the leaders had done me the honour to stay with me as my guests and apart from everything else my duties as host occupied much of my time. Nevertheless I am sure in my own mind that to the research I was engaged on at the time I gave the first consideration. As I saw it, the matter was of basic importance for the future of the Vedic Dharma, and I might say that the larger part of the article in hand is based on notes I made at the time. So far I have not

1. The Government of India Act of 1935 had been passed and in view of the provincial autonomy granted by it the selection of Congress candidates for the provincial houses of legislature was under consideration at the time.

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had the luck to catch a glimpse of the Kath-kapishthal Sanhita if it does exist, and I shall be glad and very thankful if any one could tell me where to find it.

## Sam Ved

Patanjali speaks of the Sam Ved as having a thousand recensions, but Mahidas in *Charanvyuh* says 16. No more than three Sanhitas exist at present, however. Of these the one most in vogue is the Kauthumi Sanhita; next comes Ranayaniya; and then Jaiminiya. The Kauthumi Sanhita has been printed at Ajmer and some other places. W. Caland has published the Jaminiya.

(*a*) Kauthumi is believed in by Gujrati, Shrimali and Nagar Brahmans (caste-Hindus) and by some Bengali Brahmans. Existing literature of this Sanhita is the following:—

Tandya Brahman, Shadvinsh Brahman, and Samvidhan Brahman; Chhandogya Opnishad; Mashak Kalp Sutra, Latyáyan Shraut Sutra, and Gobhil Grih Sutra. Some other Sutras too are found which should be classified as Shraut Sutras—*i.e.*, Anupad, Gobhil, Upagranth, Tandyalakshan, Pushpasutra, Kalpananupad, Anustotra and Kshudra Sutra. Katyayan-Karmdip and Pitremedh appear to be Grih Sutras.

The Sam Ved has two parts; one is called Chhandas Sanhita and the other Uttar Sanhita. Other names for these parts are Purvarchika and Uttar Archika. In one edition (Ajmer) a third part, called Mahanamnyarehik, is found placed between the two already mentioned. In Puruvarchika there are six prapathaks and 3 in Uttar Archika, and 29 Adhayayas in all. In the case of the Sam Ved a piece of ten mantras a given a collective name "dashati". In the commentary of Sayan Achariya the text of the Sam Ved is divided into archak, parv, adhayaya and khand. It is said to contain 1824 or 1893 mantras. The usual method to indicate a reference is to give the

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number of archak, parapathak, adhayaya and mantra.

(*b*) The Ranayaniya Sanhita: Believers in this Sanhita are found in Setu-Bandha-Rameshwaram. In many respects this recension has a striking resemblance to Kauthumi. Its Brahman is called Chhandogya Brahman and its Opnishad is Chhandogya Opnishad. Of the Sutras, it has Drahyayan Shraut Sutra and Khadir Grih Sutra.

(*c*) The Jaiminiya Sanhita closely resembles the Kauthumi and the Ranayaniya. It has a Brahman of the same name; Adbhut Brahman; a Brahman and Opnishad combined which is called Jaiminiya Brahman-Opnishad; Ken Opnishad; Jaiminiya Shraut Sutra; and Jaiminiya Grih Sutra. In addition, the following Brahmans can be taken to belong to all the three Sanhitas: Samvidhan, Mantra, Arshiya, Devatadhayaya or Daivat, Vansha, Sanhitáopnishad, Tálavakar and Tandya. The names of Praudh Brahman, Shadvinsh Brahman and Panchvinish Brahman are also met with, but these only seem to be other names of Tandya Maha-Brahman or its parts.

Curiously enough, in the Sam Ved there are only 75 (according to another opinion, 78) mantras which are not found in the Rig Ved. All other mantras are the same as found in the Rig Ved—especially with reference to *som*.

It should also be noted that the Sam Ved has no separate Aranyaks. Through a kind of music called *Aranayagan* the text automatically becomes set to the music.

## The Athar Ved

Out of the nine (or according to some opinions, 15) Shakhas of the Athar Ved only two have survived: Pippalad and Shaunak.

(*a*) Written on bhoj-patr, the Pippalad Sanhita was brought to light in Kashmir by G. Bhüeler who

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took the MS. to Germany. Of this MS. photographs were taken page by page and such was the care exercised in the process that not only the writing but the dots, patches and marks on the patr—even the colour of the patr—all came out clearly in the pictures obtained.

It is rather surprising that the script of this Sanhita is not Sanskrit but *Sharda*.[1]

In the time of Patanjali this Shakha seems to have had its greatest vogue. In his *Mahabhash* Patanjali has given several mantras as illustrations from the Vedas, out of which number one mantra belongs to the Shakhas of the Athar Ved, *i.e.*, the *Shanno devi* mantra. This mantra occurs in Pippalad Sanhita as the very first mantra, while in the other Sanhita of this Ved the mantra is met with after nearly a score of mantras. The mantras put down by Patanjali to illustrate his point from the other Vedas are mantras which occur at the very commencement of those Vedas. This gives us sufficient ground to believe that in the case of the Athar Ved too, he is quoting from a Sanhita which was popular at the time and in which this mantra stands as the first mantra in the collection.

Out of the literature of this Sanhita only one Opnishad has reached our hands; everything else has been lost. The name of this Opnishad is Prashu Opnishad. It opens with an account of certain Rishis visiting Pippalad Rishi and asking him certain questions. On account of this association with Pippalad Rishi, the Opnishad has been assigned to the Pippalad Sanhita of the Athar Ved.

(*b*) Shaunak Sanhita: The Athar Ved generally seen in the market represents this Sanhita, accompanied by the Commentary of Sayan Achariya, edited in four

1. This is very curious in view of the claim that the Vedas were revealed in Sanskrit—*Ed.*

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volumes by S. P. Pandit from Bombay. Gopat Brahman is the only Brahman found of this Sanhita, while there are two Opnishads: Mundak and Mandukya. Out of its Sutras, Vaitán Shraut Sutra and Kaushik Grih Sutra are the most well known. In addition, Nakshatra Kalpa, Ángiras and Shanti Kalpa are Sutra Granths belonging to it which are of a mixed kind.

With regard to the numbers of mantras in this collection there is much difference of opinion, but the most popular view is that it has 20 kands, 34 prapathaks, 111 anuvaks, 733 wargs, 760 or 759 suktas, and 5847 or 5977 mantras.

To give some idea to the reader of the wide range of the above difference of opinion it may be mentioned that Maurice Bloomfield puts the number of its suktas at 730; W. D. Whitney at 731, while an edition brought out in Gujrat contains 6680 suktas.

To indicate a reference in the case of the Shaunak Sanhita, the usual way is to give the number of kand, sukt and mantra.

## Dharm Sutras

It would be noticed by the reader that out of the Sutra Granths I have mentioned the Dharm Sutra only in the case of the Rig Ved. I have omitted any reference to the Dharm Sutras of the Shakhas of the rest of the Vedas, and I have not mentioned the Shulb Sutras at all. The reason for this is two-fold. Seperate Shulb Sutras of all the Shakhas are nowhere to be met with, and of the Dharm Sutras, Bodhayan, Apastambh, Gautam and Washisht, etc., are mostly connected with the Yajur Ved. Moreover, some account of the Dharm Sutras would fit in better when we come to the Smritis.

## Upveds

As for the Upveds, all that need be said is that the

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Ayur Ved is the Upved of the Rig Ved; Dhanur Ved is connected with the Yajur Ved; Gandharv Ved belongs to the Sam Ved; and Arth Ved, to the Athar Ved. Shilpa Ved and Sthaptya Ved are two other names used for the Arth Ved.

## Opnishads

It should also be borne in mind that in the case of the Opnishads I have kept in view only the 13 Opnishads that have come to us from the ancient days. In a collection of Opnishads published by the Virnya Sagar Press, Bombay, there are 152 books. Most of these are compositions of a far later date, and it is not easy to decide which of them belongs to which Ved. In any case there are said to have been 1183 Opnishads originally: the Rig Ved had 21; the Yajur Ved 109; the Sam Ved 1000; and the Athar Ved 50.

The number of the Opnishads which Prince Dara Shikoh had translated into Persian towards the middle of the 17th century was no more than 50. This was the translation which through an officer of the Nawab of Faizabad was later secured by Anquitile Duperran and translated by him into Latin. Schopenhauer came across this Latin version and being impressed, he read it carefully. Had a larger number of Opnishads existed in the time of Dara Shikoh, it is not easy to see why he should have ignored the rest.

And last of all the reader should bear in mind that the above brief survey does not cover the whole field of Vedic literature. A good deal more has to be taken into account, and the late C. V. Vaidya included even the Bhagwat Gita in Vedic literature. But we shall come to these questions in the next instalment of this article.

[*To be Continued.*]

PANDIT RUDRA DEVA SHASTRI.

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# "NON-VIOLENT" DEATH OF GANDHI'S CREED OF NON-VIOLENCE

Mr. Gandhi's position in Indian politics is very peculiar. He is a political leader mainly concerned with the issues involved in the political struggle going on in India; but the title bestowed on him by popular choice is *Mahatama*, *i.e.*, a man interested more in the spiritual side of life than in things material. Gandhiji, of course, has never claimed that title, but neither has he ever really disowned it, or disowned the position it gives to him. On the contrary, his way of life, his writings and public utterances are such as rather supply the popular estimate with a degree of plausible tangible basis.

Gandhi's political ideas, and his political methods, have come to enjoy in the eyes of his followers the authority and sanction of religious principles. An Indian Christian, for instance, who is a fervent admirer of Gandhi's creed of non-violence, goes so far as to see in it a challenge to Christianity in the sense that the righteousness and sheer purity of the creed puts modern Christians to shame. He feels so strongly on the point that he has been impelled to write a book on the question.[1]

A religious principle, however, if it is at all worth the name, should be rooted in the eternal verities of life; it should cover all possible situations; it should be constant and uniform in application. But when we look at the history of non-violence as preached by Mr. Gandhi we find that the idea originated as a political weapon designed to hit the foreign rulers of India in a vital spot without exposing those who wielded it to

1. *Gandhi's* Challenge to Christianity. By S. K. George, Allen and Unwin, London.

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counter measures on the part of the government. In its earliest phase in Indian politics it appeared as a movement aiming at the boycott of foreign goods—— mainly cotton piece-goods from Britain. Of course the full weight of the blow was felt in Lancashire where it brought great misery on those who depended for their livelihood on the cotton industry. Those who suffered most were common factory hands who were thrown out of employment——people, we should remember, who were not directly responsible for the misdeeds of the British in India. Thus, even apart from the disorders it caused in India, the weapon, in its earliest phase, was non-violent only in the sense in which a silent strangle-hold is non-violent that slowly but surely chokes out the life of an innocent victim.

In its second phase (1919-21) it was called "non-co-operation". Again it was non-violent only in conception: it was not non-violent in effect. The motive behind it was *resistance*; it was in essence a *fighting weapon*. At best you could say it was a rubber truncheon of crushing weight that made no sound as it descended on your ribs, nor made any external wounds, but broke your bones all the same. For ordinary men the distinction would be too fine perhaps, but one might expect the subtle mind of Mahatma Gandhi to percieve that *resistance* falls short of true non-violence —though only by a delicate shade, it is true, but still falls short. Real non-violence (if at all desirable and practicable) would be "That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

What Jesus said may or may not be accepted by Mr. Gandhi but these remarkable words clearly suggest, any way, that there is yet a loftier conception of non-violence. In fact that alone can truly be called "non-violence."

In its third phase the weapon was given the name of "Civil Disobedience". Congress propaganda would have us believe that the idea in practice through the

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years has become purer ; but when we look closely at the events which were an expression and an interpretation thereof, such does not appear to have been the case at all. In a boycott of foreign goods you simply decide not to buy them any more. In non-co-operation the will to resist and do some injury, to paralyse the vital processes of aggregate life, becomes clearer. In corresponding measure, therefore, non-co-operation is less non-violent than the boycott of foreign goods. In Civil Disobedience, in the non-payment of taxes and in the salt pans on the Dandee Beach, the motive of resistance is clearer still.

This is one reason why Gandhiji's non-violence is not worthy enough to be ranked as a Religious Principle. If it was honest in conception, it did not remain honest in practise. When translated into action, it turned false to the ideal which inspired it. We need not here the call into question motives of the originator of the idea, for the defect it has revealed in practise may be no more than a defect of the technique employed. But so long as the idea continues to manifest itself through forms of conduct that have given expression to it so far, just so long we must call a spade a spade.

There are subtle but fundamental contradictions inherent in the idea, and although Gandhi has displayed a marvellous genius for swimming in contradictions, he can not rise to heights where the air is too thin for mortal man to breathe in and live Of course it would be delightful if we could manage to shed our bodies of clay and live in space like ethereal beings, but such a thing, unfortunately, is quite impossible ; and all that we can do is to make the best of what we are and what we have.

And, after all, this is the conclusion that the hard logic of facts has forced upon the Indian National Congress that had for so long identified itself with Gandhi's peculiar philosophy. By evolving that philosophy Gandhiji may or may not have thrown out a challenge to modern Christianity, but in one respect he has certainly

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surpassed Jesus Christ. If defection on the part of his disciples is any sign of greatness in a Teacher, then Mahatma Gandhi is greater than the son of man betrayed by Judas. For, when the disciples of Jesus "forsook him and fled",[1] their defection was due to cowardice. They fled for fear. But the disciples of Mahtama Gandhi have renounced his leadership by an act of deliberate choice freely exercised. But for their conviction that his leadership on the point was barren and useless, and even positively harmful for India in the circumstances, they need not have renounced it at all. Here are the words of the memorable resolution which announced this great defection to the world:—

> "While the Working Committee hold that the Congress must continue to adhere strictly to the principle of non-violence in their struggle for independence, the Committee can not ignore the present imperfections and failings of the human elements they have to deal with and the possible dangers in a period of transition and dynamic change, until the Congress has obtained non-violent control over the people in adequate measure and the people have imbibed sufficiently the lesson of organised non-violence. The Committee have deliberated over the problem that has thus arisen, and have come to the conclusion that they are unable to go the full length with Gandhiji, but they recognise that he should be free to pursue his great ideal in his own way, and therefore absolve him from responsibility for programme and the activity which Congress has to pursue under the circumstances at present prevailing in India and the world in regard to external aggression and internal disorder.
>
> "Many of the problems which the Working Committee have considered in this connection are not of the present though they may be of the near future. The Committee wish to make it clear that the methods and basic policy of non-violence in the national struggle for freedom will continue with full force and are not affected in the least by the inability to extend it to the region of national defence"

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1. *Jesus of Nazareth*. By Charles Gore, Thorton Butterworth, London.

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This resolution was originally passed by the Working Committee, and on July 27 it was approved by the All India Congress Committee at Poona. This is what Gandhi's creed of non-violence has come to. After many years of experience, it has been discarded as impracticable by those who had professed to believe in it and had given it a fair trial.

Since this resolution was passed and announced, Mr. Gandhi's attitude in regard to the Congress has been something of a puzzle. He advised those who still believe in non-violence out and out to resign from the Congress. But for himself, though not even a four-anna member, he continues to take part in the deliberations of the Congress High Command. If we are to believe a report issued by the Associated Press of India from Wardha on August 26 (and after all there is no reason why we should not believe it) Maulana Azad, the Congress President, was asked "whether Mr. Gandhi's guidance and leadership would be available to the Congress as before." Maulana Azad answered that "he had prolonged talks during the last two days on the subject and he hoped that *Mr. Gandhi would continue to guide the Congress as before.*" (Italics ours).

This is extremely puzzling. Does it mean that the Congress repudiation of non-violence (as far as it went) was only a farce, enacted heaven knows for whose benefit? Does it mean that the Congress continue to adhere to non-violence even in the matter of external aggression and internal disorder? Or does it mean that Gandhi's own conviction in regard to the efficacy of non-violence to meet certain situations has been so deeply shaken that he is prepared now to associate himself with undertakings and plans and men who not only do not rule out violence but expressly declare their readiness to resort to it should the need arise? But it is idle to expect either Mr. Gandhi or the Congress to throw light on these important questions. The innate preference of both for ambiguity in such matters is too well-known.

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The words of the resolution seek to give (one might say, are calculated to give) the impression that the Congress, in principle, still continues to believe in non-violence, even though it has been forced to see the necessity of resorting to violent methods in meeting foreign aggression and maintaining internal order. These lip-professions, however, can not change the realities of the case. What would the Congress have us think of a man who said he believed in honesty and the dignity of labour, but, should hunger force him to do so, he would not hesitate to steal!

When you resort to violence, though only with one of your two arms, you cease to be a believer in non-violence, no matter how vehemently you continue to profess that you would never use your *other* arm for violence. So the imposing (and confusing) phraseology employed in the resolution is no more than so much fine talking in the air.

Likewise Mr. Gandhi too still continues to talk of non-violence. No sooner had his own countrymen repudiated the doctrine than he proceeded to preach it to Great Britain in her present crucial struggle against Germany. He actually communicated the astounding advice to His Majesty's Government to order "Cease Fire," let Herr Hitler come over and do what he liked. Were this advice to be acted upon, what would become of the Independence Movement in India? one might ask. Does Mr. Gandhi hope that Hitler, his great dream at last realised, would be so pleased with this indirect aid that he would be ready to give full freedom to India for the mere asking?

Anyway, though the Congress and Gandhiji continue to talk of non-violence, it is evident that the creed so passionately avowed by both for so many years has in fact died a "non-violent" death. And the Congress and Gandhiji have both co-operated to give it a quiet, decent burial.

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## THE BEST OF *UMMATS*

Regarding the Mussalmans, God says in the Holy Quran:—

كنتم خير امة اخرجت للناس تامرون با المعروف و تنهون عن المنكر

*i.e.*, "You are the best of *Ummats* raised for serving mankind—you command the doing of good and dissuade, from evil" (3 : 109).

This is the position of supreme importance which God Almighty has assigned to a Muslim in the scheme of creation: He must stand for the Good of Mankind; He must strive to propagate in the world what is Good, and dissuade people from Evil. While a demented humanity is torn by political and social ideologies into desperate factions intent on killing each other and grabbing what they can, it is refreshing to turn to this sublime conception of the duty Islam imposes on a Muslim. He must reform not only himself but all those who are in any way connected with him—his near and dear ones, his relations and kinsmen, the society of which he is a member, the country that gave birth to him, and all the vast circle of humanity into which he is so closely knit that he can, really, neither sink nor swim alone.

It is for this supreme task that God has "purchased" our lives and properties; He has made it incumbent upon us to engage ourselves in this task day and night with our lives and our properties, which we hold only as a "trust" from Him. The Divine Reformer of this age called us, to this duty, but alas! the majority of the Mussalmans persisted in denying him and offered the severest opposition to him. Many people say: 'Granted, the Mirza Sahib's teaching is good; he has to his credit great services to the Faith, but, as he has laid claim to be the Promised

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Messiah, the Promised Mehdi, and a Nabi-Ullah (Allah's prophet), we are unable to accept him. The answer to this is, that if his claim had been untrue, God Himself, in accordance with His own law, would have become His enemy and would have destroyed him and his Movement. But we see on the contrary that in accordance with His law governing the true prophets—انا لننصر رسلنا ("We assist our apostles") God is giving him success and advancing his Movement, which clearly shows, that he is a true claimant. Let those who deny him, think well—it is a pity they display such basic lack of insight into the Holy Quran—even the very first chapter of the Holy Quran. No, they are unable to realise the significance of even the first verse of this chapter—that which relates to God's attribute, of "being the Lord of all the worlds". Had they realised its immense implications, they would have been able to establish a spiritual bond of brotherhood by declaring the truth of the prophets of non-Muslims. Instead, however, their tendency to reject and deny a prophet is so great that they made all haste to deny even the prophet God in His mercy had raised for them in this age.

Quoting many verses of the Holy Quran—the Promised Messiah, fifty years ago, declared to them—the truth of the prophets of all peoples of the world. Yet, a majority of them do not accept them through prejudice or obstinacy; they, on the contrary, call Kafirs those who put forward this truth. This serves to illusterate the extent of knowledge of the Holy Quran possessed by present day Muslims. All the same, they rebelliously persist in denying the great Reformer sent by God, who has laid bare, in Arabic, Persian, and Urdu, a treasure of Quranic truths and spiritual knowledge which has no parallel in the past 13 hundered years. These people are unable to understand a simple thing like that—how then can they understand the finer points of his claims? If they realise this little truth—that God is Lord of *all* the worlds, that He is not the Lord of any particular people or any particular age, that on the other hand

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He is the Lord of the peoples of all ages, and that, therefore, before Islam, He sent Divine Reformers to all peoples, and this continued through all ages, and would continue till the Judgment Day, and that this truth is borne out by the Holy Quran, the Hadis, and the Scriptures of all the religions of the world, and that in accordance with this law in every age, and among all people, divine reformers have been appearing, and that, likewise, in this age too, for the reformation of all the peoples of the world, there appeared a great Reformer—if they realise this truth which makes Islam dominant and superior to all the religions of the world, the truth of all other claims of Ahmad will, by the Grace of God, be easily made manifest to them. If, at the very start, a student refuses to learn the letter "A", how will he be able to learn the subsequent letters—"B", "C", etc. Yet, this is what our Mussalman brethren are doing.

It should be remembered, that when a man or a people accept a heavenly truth, there is brought about a great transformation. You know, 1350 years ago, a savage and ignorant people accepted a heavenly truth, and they developed such a fervour of faith that when in the early days of Islam their number grew to seven hundred, they rejoiced, and going to their heavenly Reformer—the Holy Prophet (peace and the blessings of God be upon him) said: "O Prophet of God (peace and the blessings of God be upon you) now we are seven hundred; no power on earth can dominate over us now." As against this, the Mussalmans of this age having rejected a heavenly truth, their faith has deteriorated so much that though they number nearly 700 millions in the whole world, and in India alone they number about 80 millions, yet they are in dread of being destroyed and annihilated by the tyranny of the non-Muslim peoples! This is because they feel that instead of attracting the Grace of God, they are drawing His wrath upon themselves. This is a correct estimate of their present state, and the reason for this is, that instead of being the obedient servants of God, they have become his *dis*obedient servants. God had

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made them the best of *Ummats* and had appointed it as their duty that they should engage themselves in the task of manifesting the Glory of their Lord, and that they should preach the truth to all the peoples of the world; but, they are oblivious of this duty. Their Maulvis have divided them into many sects, and have made them their special preserves; they are despoiling them by keeping them bound to absurd ceremonial observances; they have no leader to whom they might render implicit obedience and who might give a correct lead to them—they have no centre where they might meet together and think out ways and means for their spiritual and worldly welfare; they have no *Baitulmal* which might be of use to the community—they are divided into many sects and each has its own divines who all mutually differ, giving rise to endless disputes day and night; they are becoming weaker and weaker every day, and therefore they have no power to stand against the tyrannies of non-Muslims. When they see such disunity among the Mussalmans, it encourages the enemies of Islam to emphasize their differences all the more! These are signs of God's wrath, but, alas! our Mussalman brethren, having eyes, they do not see these signs, having ears they do not hear, and having hearts they do not perceive.

If we cast a look at the present-day Mussalmans, we will find a literal fulfilment of the Holy Prophet's (peace and the blessings of God be upon him) prophecy that his followers would come closely to resemble the Jews. May God now have mercy upon them, and may He change them from مغضوب عليهم (those upon whom has been God's wrath) into انعمت عليهم *i.e.* those upon whom have been God's favours). This is our heart-felt prayer. Amen! Amen!

But this change can be effected only if our Mussalman brethren make peace with God and become His obedient servants. Just as God has appointed His creation in the heavens and in the earth for our service, and has appointed some of the birds and herbivora to sacrifice their lives for us, so, He wants us to become

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wholly his obedient servants. Therefore, we should sacrifice our lives and properties for the manifestation of His Glory and Greatness. For this service has He purchased our lives and our properties from us, and in return for this has He given us a promise of Paradise. It is therefore our duty to perform our appointed service. Apart from this there is no other way by which we might change from being the objects of God's wrath into the "favoured ones" of God. The Holy Prophet has clearly pointed out that his Ummat would split into 73 sects and that excepting one sect all would go to Hell, the mark of this sect being that it would follow the way of the Holy Prophet and his Companions Now, what was the way of the Holy Prophet and his Companions? Their essential task was to make manifest the Greatness and Glory of God to the world; and the only sect within Islam which is doing this work in the present age is no other than the Ahmadiyya Movement.

If the Promised Messiah is not the true heavenly Reformer of this age, will anyone tell us whom God has sent to show the way when all the world is groping in darkness? Had there been any other claimant to this office, he would himself have announced to the world the fact of his being such a claiment; he would have published scores of books in different languages with a view to proclaiming the Greatness of God and he would have established a community of his followers to carry on that work. But there is no such community, nor is there anyone who claims to be the Teacher and Reformer from on High, which clearly shows that it is really Hazrat Mirza Sahib who is the divinely-sent heavenly Reformer, and that is how there has come into existence through him a disciplined and an organised community which, for the last fifty years, has been engaged with all its physical and financial resources in the work of proclaiming the Greatness of God to the whole world through different language and by speech and writing.

This, therefore, shows, that the true Islam is only

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the Ahmadiyya Movement. Accept the truth therefore, and, joining the body of true Islam, get yourselves admitted to the party of the *favoured ones* of God. Have no fear of men: fear rather God. The Divine command is clear: يا ايها الذين امنو اتقو الله و كونوا مع الصادقين *i.e.*, "O believers! fear Allah, and join the truthful people" (9: 12). God has also pointed out: "He who has feelings of enmity for My friend (Wali), he wars against Me". To oppose, therefore, such an exalted Friend (Wali) of God as Hazrat Mirza Sahib really means waging war against God! Think of it, therefore, my brethren and do not wage a selfish war against God; you ought rather to wage war against yourself, for the sake of God. Accept the truth or, else, after death, you will have cause to regret and say: لو كنا نسمع او نعقل ما كنا في اصحب السعير *i.e.*, "If we had listened, and if we had been wise, we would not have been with the dwellers of Hell" (67: 10).

The Holy Prophet Muhammad (peace and the blessings of God be upon him) has taught that in God's sight all the people of the world are like His children; he has also said that just as a mother is pleased to get her child back who had been lost and for whom she had been searching and worrying, so God too is pleased when a man who had gone astray returns to the right path. Again, a mother is very much pleased with anyone who searches for her lost child and restores him to her; similarly, God is very much pleased with a man who brings another back to the true path. This shows that to inculcate the truth and bring the people back to the true path is a meritorious work in the eyes of God, for this is a charitable duty. To have acquired a correct realisation of God creates in a man's mind the power of appreciation of the Greatness and Glory of God and fear of the Lord, as a result of which he eschews evil and advances in works of righteousness; and, thus, becoming a righteous person, gets the reward of paradise in both the worlds. Hence, God has made it obligatory upon all men, of whatever class or community or nation, to realize this truth, and to make it known

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to others, enabling all to attain their spiritual goal in both the worlds. Blessed are they who carry out, with life and property, this commandment of God; and woe to those who disobey! ربنا تقبل منا انك انت السميع العليم واخر دعونا ان الحمد لله رب العالمين Our Lord! Accept this from us: Verily Thou art the most Hearing and the most Knowing. And our last word is: Praised be Allah, the Lord of the worlds.

SEITH ABDULLAH ALLAHDIN.

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MAULVI MUHAMMAD YAR ARIF
who after four years' very successful work as Assistant Imam
of the London Mosque recently arrived at Qadian.

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MAULVI JALAL-UD-DIN SHAMS
who is shortly proceeding to England to take M. Arif's place.

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The
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بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

## AHMADIYYA COMMUNITY AND THE HOLY PLACES OF ISLAM

*A sermon delivered in Urdu on Friday, August 30, 1935, at Qadian by Hazrat Amir-ul-Momineen, Khalifatul-Masih II. After reciting the opening chapter of the Quran Hazrat Amir-ul-Momineen said :—*

From time immemorial God has been raising His Prophets and Messengers for the moral uplift and spiritual regeneration of mankind. According to a tradition of the Holy Prophet they were as many as 124,000. That tradition may not be considered to have attained the standard of reliability and trustworthiness which entitles it to form the basis of religious belief but in view of the presence of those means of guidance that have led man to God in different parts of the world and in view of the homage that is paid to those holy men of God who dedicated their entire lives to establishing righteousness and piety on earth, it does not seem inconsistent with reason to believe that so many Reformers and Prophets did actually appear.



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These Prophets were raised at different times and for the guidance of different peoples. Therefore the teachings that were given to them to meet the moral and spiritual needs of their peoples must naturally have been different from one another in some respects. The form of prayer that was observed by the followers of the Prophet Noah was naturally different from that observed by the followers of Moses. The way in which the followers of the Prophet Shuaib said their prayer was and ought to have been, different from that in which the followers of Moses said their prayer and the manner of offering their devotions observed by the Israelites materially differed from the one in which the Muslims say their prayers.

## Different forms of fasting

The keeping of the Fast has ever remained a fundamental principle with all religions. The Quran says:

يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم۔

"O ye who believe fasting is prescribed to you as it was prescribed for those before." So fasting has continued as a practical ordinance in all faiths. But the form in which it has been observed was different with different peoples and that difference persists to this day. Among some people it had assumed the form of *wisal* which meant that those who intended to fast had to abstain from food and drink for 24 hours from one evening to the next. Among others the fast continued for three, four or even five consecutive days. According to another form, those who are fasting are allowed to take light refreshments, but they are not permitted to take solid food as is the custom with the Christians, and the Hindus. The fast observed by the Hindus is said to consist in abstaining from taking that kind of food only which is cooked on the fire. The eating of any other food, the use of milk or fruits in no way interferes with their fast. They may eat anything barring bread and cooked food. Easier to observe even than this is the fast of the Roman Catholics.

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This fast must have its origin in some religious tradition or have been based on a saying attributed to one of Jesus' disciples. The keeping of this fast forbids a person the use of meat only ; no ban is placed on the use of any other thing, So, like prayer, fasting is found to be observed by different peoples in different forms. All these demonstrably vastly different teachings and ordinances that are found to exist in different religions about fasting must have their uses and significance. For instance, those communities that virtually live on meat, tend to become totally devoid of those moral qualities which come into being as the result of the use of vegetables. If for the moral regeneration of such people and in order to bring home to them the lesson that the eating of vegetables is also necessary for the development of certain traits of character God should have forbidden to them the use of meat once at least, in a week, this form of fasting seems evidently to possess great significance.

## Islamic ordinance about food

In contrast to Christian ordinances about food, Islam has laid down a very comprehensive injunction. The Muslims are at liberty to use meat, vegetables, the things that are cooked on fire, and those also which are prepared without the agency of fire, in fact all sorts of foods that are necessary and useful for the physical and moral health of man. The Islamic teaching about food possesses all necessary safeguards and restraints but these safeguards may have been found too irksome and unbearable in the case of other peoples and for their moral progress fasts of the forms described above would have been prescribed. As a matter of fact, those warlike people who live by and subsist on hunting, by the constant use of meat for a long time become totally bereft of those good moral qualities which the use of vegetable creates. If to such people had been given the commandment that they should abstain from eating meat for one day, at least in a week, the ordinance would certainly be useful, even indispensible, for their moral health. So fasting was

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prescribed to the peoples and communities that passed before Islam came into the world, but the form of the fast in vogue among them was materially different from that which obtains in Islam.

## Islamic form of Zakat

The same is true of the teaching about *zakat* (legal alms). The followers of every religion are enjoined to give alms to the poor in some form or other, but the principles on which the Islamic injunction about *zakat* is based differ from those that are found in other creeds. The law pertaining to the giving of *zakat* (legal alms) among the Hindus was different from the Jewish law, and the Jewish law materially differed from the Christian law, while the law laid down by Islam regarding *zakat* is very different from, and is superior to, all previous laws.

## The law of inheritance

The law of inheritance forms an integral part of all religions. Parents in most cases leave some inheritance for distribution among their children after their death. The law bearing on the distribution of inheritance, therefore, forms a fundamental principle of all faiths. But whereas in principle such a law is to be found in the teachings of all religions, its details vary in various faiths. Whereas in some religions the law governing the distribution of inheritance is very wide and broad, in others it is too cribbed and narrow. In some religions daughters are deprived of any share in the property left by their parents, in others sons do not get their share. Moreover, in some creeds an unrestricted freedom is given to their followers to make their wills as they like, in others great restrictions are put on the exercise of this right.

## Doctrine of the Unity of God

So we find that differences in details exist in the teachings of those thousands of the Prophets of God who have appeared in this world, but whereas differences

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are to be found in their details and non-essentials, they all agree in essentials and fundamentals. In this agreement is to be discovered the fountain-head from which proceeded those revelations on which are based the religious teachings of different religions. Like a woman casting furtive glances from behind the curtain, divine revelation seems to glance from behind even the teachings of those religions that have become corrupted and tampered with during the ages and these glances unmistakably point to the one object for whose fulfilment all the Prophets were raised. That supreme object, as is well-known, is the establishment of God's Unity on earth. There has not appeared in the world a single Prophet who in any manner or form has differed from his predecessors in regard to the doctrine of God's Oneness. There may be found to exist in the various religious scriptures some differences as regards the different stages of the doctrine of Divine Unity, because as long as men were unable to understand and realize the minute aspects of God's Oneness, they naturally could not be described. But in spite of the fact that almost all religious scriptures have become subject to interpolation and human interference, glimpses of the unity of God are to be found in even the most corrupted book, hid under the crusts of later accretions and additions. For instance, take the Vedas. Passages will be found in them containing injunctions to worship fire, water and other natural elements but in spite of this fact, an impartial and unprejudiced study of the Vedas would lead one to the conclusion that though the text apparently lends no support to the view that they teach Unity of God, yet the idea of the Oneness of God can be read between the lines of the text which is a proof positive of the fact that the Vedas were revealed by the same God who raised Moses, Jesus and last of all, that greatest Son of Man, the Holy Prophet Muhammad (peace be upon them all).

## Where all Prophets agree

Like the doctrine of the Oneness of God, which is equally found in all religions, some moral teachings

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are also common to all of them. It is just possible that a Prophet who appeared in hoary antiquity in India might have prescribed a form of prayer, fasting or pilgrimage different from that laid down by Islam and he might have given a different law of inheritance. All this is quite possible and the Prophets that appeared in different parts of the world could and did lay down laws regarding religious rites and practices different from each other to suit the needs and requirements of their people, but they could by no mean disagree from Noah, Abraham, Moses and Jesus as to what constituted truth. It was clearly beyond the bounds of possibility that an Indian Prophet should allow his followers to tell a lie while a Prophet in Palestine should regard it a deadly sin. It is, as I have said, not impossible that disagreements and differences should occur in the details of the teachings of different Prophets regarding religious rites and practices such as prayer, pilgrimage, *zakat* and fasting but they could not possibly disagree as to what was truth, honesty and justice. Just as the first teaching that was revealed to mankind enjoined the speaking of truth in all circumstances, the shunning of falsehood and the practising of honesty, righteousness and justice and the abjuring of tyranny, transgression and injustice, similarly the Last Dispensation that was introduced in the Desert of Arabia inviting people to the ways of the Lord also enjoined upon its followers to be honest, truthful and just and to abandon cruelty, injustice and dishonesty.

## Contravention of moral laws never goes unpunished

During the ages as human circumstances and conditions underwent great changes and the affairs of nations and communities became subject to the vicissitudes of time, the revealed teachings of different faiths and creeds also suffered alterations and modifications in some respects. But what like the belief in the Oneness of God underwent no change, alteration, or modification was this teaching, common to all religions, about truth, honesty and

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justice. So if a people forsake this universally-accepted teaching of all the Prophets of God and His Elect and venture to contravene and flout this eternal law, it cannot escape the consequences. This teaching is like a law of nature. Just as a person who defies and contradicts a law of nature is sure to suffer the consequences of his defiance, in the same way he who dares to disregard this teaching cannot escape punishment. The defiance and rejection of this teaching is a deadly poison which is sure to cause moral death to the person who takes it. He is a sinner who breaks any of the commandments, for instance, who does not keep the prescribed fasts and it is just possible that he may be visited with the punishment for this spiritual aberration on his part, in the next world and not in this world. Similarly that person is also a sinner who taking a too broad view of the ordinance about the Pilgrimage is guilty of the dereliction of a spiritual obligation in regard to this injunction. It may be that such a person goes scot-free in this world and his punishment awaits him in the next. But it is absolutely impossible that those who defy and contravene the teaching about honesty, justice and truthfulness upon which all Prophets and Messengers of God are agreed and which is common to all religions, should escape punishment in this world. The punishment of their tyranny and transgression accompanies them. No sooner do they commit an act of injustice, than they begin to suffer the consequences. Just as a person who happens to take poison begins to feel its effect the instant he takes it, similarly a disbeliever in the doctrine of the Oneness of God begins to feel a change in him which contaminates and corrodes his finer inborn qualities and capacities; and the one who tells lies, tyrannizes over others, who is given to slandering and defaming, is dishonest and cruel, at once feels a deterioration of his inborn faculties and good qualities. Such a one is granted no respite, nor is his punishment deferred to the next world, but he reaps the consequences of his wicked deeds here and now. In this very life God afflicts him with the loss of his honour and good name. These teachings constitute the foundations

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on which all morality is based, therefore even their slightest contravention is no ordinary matter. How deplorable, then, is the condition of a people whose whole activities are based on falsehood and dishonesty, who resort to untruth and falsehood without the least hesitation or compunction, who when they tell lies and make use of fabrications, admit by their own actions that a moral and spiritual death has come upon them and that they have taken leave of all truthfulness and honesty. A person who institutes a totally false case against another person and accuses him, say, of beating him ; that one act of his testifies to his spiritual death. If he had really been beaten or in any way had been tyrannized over by his opponent, he need not have recourse to lies and falsehoods. His wrongfully suing his opponent shows that he had no true case against him.

## Enemies of the Prophets make use of falsehoods and fabrications

The opponents and enemies of the Prophets of God freely resort to falsehoods and fabrications. They attribute to the Prophets things of which the latter are quite innocent and in this way seek to incite the people against them. The Holy Prophet (may peace and the blessings of God be upon him) was, in his time, also subjected to this sort of shameless concoction, distortion and lies. Sometimes he was accused of denying the truth of other Prophets, at another time of refusing to respect the memories of those holy personages who had gone before him. In short, he was subjected to all sorts of misrepresentations. For hundreds of years the Christian missionaries and writers have tried to lower the Holy Prophet in the estimation of the world and to turn the people away from him by giving wide publicity to the fabrication that he did not believe that women possessed souls. Sometime the brazen lie that in reality he did not believe in Jesus Christ and did not respect his memory was propagated against him. This false propaganda resulted in there being attached to the Holy Prophet's name an epithet

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which it is not possible for a Muslim to mention and which rendered into English means the opponent of Jesus Christ. All these accusations, as we know, are pure fabrications.

## At the court of the Negus

Those who have read the history of Islam are familiar with the well-known historical fact, that when unable to bear any more the unspeakable cruelties and tyrannies that were practised on them by the pagans of Mecca, the Companions of the Prophet fled to Abyssinia and took refuge with the Negus, the Meccans sent a deputation headed by Amr-bin-al'As and Ibn-Rabia' to Abyssinia requesting their extradition. When the Meccan deputation presented themselves before the Negus and explained to him the object of their visit, he replied that he could give no answer to them unless he had heard the other side also. If on hearing from the Muslims what they had to say about the mission of the Meccan deputation he found them guilty he would hand them over to the Meccans to do with them what they liked, but if he found them innocent, they would continue to enjoy Abyssinia's hospitality. On hearing this the leader of the deputation said that the offence of the Muslim refugees was clear and established inasmuch as they defamed Jesus Christ. This entirely unfounded accusation of the Meccans showed that they could really get hold of no charge which they could lay at the door of the Muslims, otherwise, they would not have resorted to such a brazen lie. The Negus sent for the Muslims and enquired of them their belief about Jesus Christ. The spokesman of the Muslims recited a few verses from the Quran which explain the status and position of Jesus as a great Prophet of God and that divine spirit used to descend upon him and that he showed wonderful miracles. On hearing the said verses of the Quran, the Negus was visibly moved, tears welled up in his eyes and in a voice full of pathos and deep sincerity he said to the Muslims, " Now I realize that you are unjustly subjected to hardships

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and privations. By God, in Whose hands is my life, the status and position of Jesus Christ in my eyes is not a whit greater than what is described by the Quran. I shall not hand you over to the Quresh. I have given you an asylum and I will not retract it. Live in my country as long as you like, no one could lay his hand of injustice upon you."

The enemies of the Ahmadiyya Community also make use of such misrepresentations and fabrications about us as the Quresh had resort to about the Companions of the Holy Prophet. They propagate stories about us which possess absolutely no foundation in fact and impute beliefs to us of which we know nothing. They accuse us of the wicked charge that we defame the Holy Prophet or the Prophet Jesus. I make bold to say that any person in whom even a particle of honesty and nobility is left, cannot, after reading the Ahmadiyya literature, even conceive that we can ever be guilty of such an heinous crime. Our beliefs and doctrines are quite clear and well-known and the books that contain those beliefs and doctrines have been given wide publicity to and can be had for the asking. Who can say after reading them that (God forbid) we dishonour or debase the Holy Prophet? Our enemies might well argue that though by words of the mouth and in our speeches we do show proper respect to the Holy Prophet yet in our heart of hearts we have no respect for him. But then we are entitled to know by what peculiar methods they have probed into the inmost depths of our hearts and found out that there lurk feelings of disrespect for the Holy Prophet and for the Prophet Jesus.

## A safe criterion

The deep veneration in which we hold the Holy Prophet can be gauged and judged in two ways. One of these is, that one, two, three, four, five hundred or even a thousand of those Hindus, Sikhs and Christians who come in constant touch with us should be selected and they should be asked to swear, by taking their holy religious

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books in their hands, by that Almighty God Who has power over their lives that if they told a lie, God's curse should blast them and their families, and after taking this serious and solemn oath they should declare, whether, whenever they had the opportunity to talk to Ahmadis, they felt that the latter had no respect for the Holy Proyhet or whether on the contrary they found them to have been swayed by feelings of the deepest reverence and love for him. This is a very safe criterion, because the Ahmadis could be suspected of hiding their so-called real feelings of disrespect towards the Holy Prophet when talking with Muslims, for fear lest by giving expression to them they should incur their displeasure. But they could by no stretch of imagination be expected to hide their real feelings regarding the Prophet when talking with Hindus, Sikhs or Christians or to indulge in his hyprocritical praise. So it is a quite safe and easy way to find out what we think of the Holy Prophet, that about a thousand persons from among the Hindus, Sikhs and Christians of the above description be selected and be asked to say after taking a solemn oath of truthfulness in the manner mentioned above whether or not in their talks with the Ahmadis they had found them to be swayed by feelings of a deeper affection and a more sincere respect for the Holy Prophet than the orthodox Muslims. If these one thousand persons or a big majority of them—the false statement of one or two black sheep would only add to the validity of this criterion—should give their unequivocal testimony in favour of the Ahmadis, saying that they found the Ahmadis to be true lovers of the Holy Prophet and to be fired with the desire of exalting his name, then these slanderers and defamers should feel ashamed of themselves. I think that those people who accuse us of defaming the Holy Prophet, in fact, by repeating this accusation, in a way, become guilty of committing this offence themselves, because this is a subtle way of abusing a person to put an abuse in another person's mouth regarding him and then repeat it in his presence. For instance, a peron would be regarded as guilty of calling another person a bastard though he

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may not do it himself but may tell him that a third person calls him as such. This is an indirect way of abusing a person. So if our opponents refuse to accept my proposal and give it a practical shape I would be justified in saying that these critics, in reality, slander and defame the Holy Prophet themselves.

## Another alternative

If our detractors and accusers do not see their way to accept this proposal, I would suggest them another alternative and it is this : Five hundred or a thousand of those *Ulema* who have read Ahmadiyya literature should come forward and an equal number of Ahmadis would also come into the open. Let both these groups invoke God's curse on that party which is not in the right path. The Ahmadis would pray in the following words : "O God Who art privy to the secrets of our hearts, if Thou knowest that we retain no love and respect for the person of the Holy Prophet and we do not regard him to be superior to and nobler than all other Prophets and we do not believe that salvation is now attainable only through following him and if we do not look upon the Promised Messiah only as a disciple and servant of the holy Prophet but, on the contrary, we accord him a higher spiritual status than the Holy Prophet, then O God, let Thy curse overtake us and our wives and children and smite us with humiliation and abasement in this world." The non-Ahmadi *Ulema* shall be required to pray in these words :

"O God, we are sure and convinced that the Ahmadis insult the Holy Prophet and are pleased when the Holy Prophet is defamed and dishonoured and are always trying to humiliate and lower him in the estimation of the world. If our conviction is unfounded and ill-based, then destroy us O God with Thy chastisement and afflict us and our wives and children with disgrace and abasement in this world." Now let our opponents come forward and have a prayer-dual with us and leave the result to God. It

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is no difficult task to collect five hundred or a thousand *Ulema* for those who claim to be the sole representatives of the eight crores of Indian Muslims and even though we are much smaller in number than they claim themselves to be, we are prepared to bring forward five hundred or a thousand Ahmadis. They will have to observe only one condition, *viz.* those five hundred or one thousand persons who will come forward to pray should be the true representatives of the Ahrars. We should not mind if these persons are ignorant, illiterate and even men of a low moral character but they should be the accepted and accredited representatives of the Ahrars. All the five leaders of the Ahrars such as Maulvis Ata Ullah Shah Bukhari, Habibur Rahman, Daud Ghaznavi and Messers Mazhar Ali Azhar and Afzal Haq should take part in the *Mobahila* (invoking of God's curse upon the liar in a prayer-dual). This *Mobahila* will take place in a central place such as Lahore or Gurdaspur, whichever place the Ahrar leaders choose. We shall pray that God's chastisement may descend upon us and our wives and childern if we do not entertain a complete and unqualified faith in the truth of the Holy Prophet, if we do not regard him to be *Khatamannabiyyin* (Seal of the Prophets) and the greatest of all the Prophets of God, if we do not believe in the Quran to be the last and final revealed word of God for the guidance of mankind. The Ahrars and their representatives will have to say on oath: "We say it with perfect certainty that the Ahmadis do not believe in the Holy Prophet, nor in reality do they consider him to be *Khatamannabiyyin*, nor do they put their faith in the Holy Prophet's unapproachable spiritual eminence. O God, if we are not right in our conviction regarding the Ahmadis, then smite us, our wives and children with Thy scourge." This will settle the whole affair and the matter then will rest with God. He will decide who is in the right path and who is in the wrong, who entertains a true love for the Holy Prophet and who is a mere slanderer. God shall not be considered to have given His verdict, unless the punishment with which either of the parties is afflicted evidently seems to have been purely divine; men

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having absolutely no connection or concern in it.

## A most heinous accusation

Another wicked accusation with which we are being charged nowadays and which has come under my notice is, that at a meeting at Mussourie which was held under the presidency of Maulvi Ataullah Shah Bokhari, an Ahrar leader, Mr. Hissam-ud-Din, in the course of his speech, with a view to inciting the audience against us, said, "even if the Ka'ba is reduced to a heap of bricks the Ahmadis would not care a fig, nay, they would be actually pleased over it." My answer to this wild and wicked accusation is: "May God's curse overtake the liars." Leave aside the Ka'ba being smashed to pieces, we would not like that our houses should remain intact while any person should point his finger of scorn at the Ka'ba. Our condition in this respect resembles the state of mind of that Companion of the Holy Prophet, who when about to be killed by the Quresh was asked, if he would not prefer that he should be enjoying the company of his friends and relatives and that Muhammad should in his stead be killed, answered, "Do not say that I would like the Prophet to have been in my place here and I be with my friends and relatives in Medina; I would not even bear that I should be enjoying the company of my friends while a thorn should pierce the Holy Prophet's feet in the streets of Medina." Like that beloved servant of God I say: "so far from our being pleased or even remaining unconcerned while the Holy House of God is being razed to the ground, we would not like our houses to remain standing when a wicked person raises his little finger to the Ka'ba with an evil intention." There is no doubt about it that we hold Qadian in high esteem, but does the holding of one thing in respect means a disrespect to another place worthy of reverence? Would the showing of proper respect to one's parents be taken to mean a disrespect offered to the Holy Prophet, and could the great veneration in which we hold the Holy Prophet be interpreted as an affront or an insult to Almighty God.

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We hold in respect thousands of things in this world. But by no means can the respect of one thing be construed as the disrespect of another thing. We respect the Prophet Abraham. We respect Moses. We respect Jesus, we respect the Prophet Saleh, we respect Hud and Shuaib and above all we cherish the highest veneration for the Holy Prophet Muhammad (Peace be upon him). Would the fact that we hold the memory of Abraham in reverence be taken to mean that we insult other Prophets, or the fact that we honour the Prophet Moses would mean that we have no respect for the Holy Prophet ?

## A simple question

I would like our opponents to answer me this simple question. Suppose the Prophet Abraham, or for that matter any other Prophet, were to be living now and he were assailed and attacked, would these our traducers and detractors refuse to sacrifice their lives and properties to defend him against the attack, on the plea that as they are prepared to sacrifice their all for the sake of the Holy Prophet, if they offered to sacrifice their possessions, lives and honour in Abraham's defence they would be doing an insult to the Holy Prophet. Is not, on the other hand, every Muslim expected to sacrifice his all to defend the Prophet Abraham were he living now and his life or honour happened to be assailed ? Would this defence of the Prophet Abraham in any conceiveable manner be regarded as an insult and offence to the Holy Prophet ? These people claim that they are prepared to undergo all manner of sacrifices to win India's freedom. They cry themselves hoarse over their love for India and are in the habit of saying in season and out of season that the love for one's land of birth forms a part of one's faith. Would it be right to interpret this statement of theirs to mean that if Mecca were to be attacked, they would not raise a finger to defend it ? Can their love for India mean a want of love for Mecca on their part ? If their love for India

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which has gone to such lengths that they are in the habit of saying that true faith cannot be established in India as long as the British are here, is not incompatible with their love for Mecca, then how can our love for Qadian be considered to be inconsistent with our love for the Ka'ba? Undoubtedly Qadian is dear to us, dearer than our lives, and we are prepared to make every possible sacrifice to defend and protect it. But God is our witness that the Ka'ba is many times more dear to us than Qadian. We seek refuge with God against ever entertaining the idea, and we are sure and convinced that God will never allow that day to dawn but if, God forbid, such a day did come that the Ka'ba and Qadian were both in danger and we were faced with the alternative of saving one of them, we would not waste a single minute over the thought as to which of the two should be defended and protected. The Ka'ba would be our automatic and instantaneous choice. "Save the Ka'ba," would be our spontaneous cry, that is our first and foremost duty and let God take care of Qadian." The Holy Prophet himself prayed for Medina in these words: "O my Lord, just as Abraham invoked Thy blessings on Mecca, I pray Thee that Thou invest with blessings the measures and weights of Medina; Abraham had declared a part of Mecca to be holy and I declare a part of Medina to be sacred and just as killing, the shedding of blood, the creating of disturbance and even hunting is forbidden in a particular part of Mecca, so I also forbid killing, blood-shed, the creating of disturbance and hunting in a specified part of Medina." Does there breathe a man so foolish as to say that by thus praying for Medina the Holy Prophet intended an insult to Mecca? To declare that Medina is sacred does not mean that Mecca has ceased to be sacred or that its sanctity has in any way lessened. Exactly in the same manner, our holding Qadian in reverence cannot, at all mean that we do not revere the Ka'ba or Medina. It is our conviction that Mecca is the sacred place in which is situated that holy building which God declared as His own sacred House and that Medina is that blessed town in which lies the Holy Prophet's last

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abode in this wolrd, in whose streets he used to walk and in whose mosques he, who was the greatest, the noblest and the most perfect, holy, and most beloved of all God's great Prophets and Messengers, said his prayers and invoked God's blessings upon mankind; and Qadian is that sacred place in which the Holy Prophet's most perfect attributes found their manifestation in the person of the Promised Messiah, Prophet Ahmed. No doubt Qadian is the most sacred place in the world but only after Mecca and Medina.

## Mecca, Medina and Qadian

So a person who says that the Ahmadis would be delighted if the Ka'ba were levelled with the ground, is a liar, a fabricator and imputes to us a belief to which we do not at all subscribe, and to such a person we say, "may God's curse alight on the heads of the liars." God has chosen Qadian for the descent of His favours so that it may become the means and instrument for the re-establishment of the greatness and glory of Mecca and Medina just as God raised the Promised Messiah so that the love and reverence of the Holy Prophet that had become obliterated from the hearts of the people might be established again and might make the glory of his name manifest in the world. We do not cease to believe in the Holy Prophet by believing in the attributes and powers of God, nor do we throw off the yoke of the Holy Prophet's allegiance by accepting Ahmad as the Promised Messiah and God's Messenger. By showing respect to Medina we do not disgrace the Ka'ba, as by honouring Qadian we cannot be regarded as insulting Mecca or Medina. God has made all these towns sacred and has chosen them for the manifestation of His glory and majesty. He has selected the Ka'ba as the place of pilgrimage for the whole of mankind and now there shall be no such place in the world which people will visit as pilgrims in the way of God till the end of this world, and He chose Medina to become the last abode and resting place of His Prophet, and He has singled out

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Qadian for the descent of His Messiah and Mahdi and to become the centre of the Holy Prophet's second advent and manifestation. So there could now be no place like Mecca, Medina or Qadian, as there could be no place of pilgrimage now beside the Ka'ba, and no town beside Medina could claim the pride of being the residence and the last resting place of the Holy Prophet, and as the Promised Messiah and Mahdi could not come again in the world, therefore there could be no place like Qadian now. But Qadian cannot claim equality with Mecca or Medina. They undoubtedly have a higher status than Qadian and enjoy precedence over it. The self-same God, Whose jealousy became excited for the sake of the Holy Prophet, broke the power of Abraham's enemies and brought them low and drowned the enemies of Moses in the sea. But His helping the Holy Prophet did not mean that the succour which came to Moses and Jesus came from some other source. The self-same God Who helped the Holy Prophet in his hour of need, came to the rescue of Moses and Jesus when they stood in need of His help. In the same way God's singling out Mecca and Medina for the manifestation of His glory and by taking upon Himself their protection does not mean that no other place can attract and draw God's grace. No limit can be set to the powers of our God. His treasures can never be exhausted and His forces are beyond human calculation. Just as He can defend and protect a certain place, similarly can He protect another place as effectively.

I was a mere boy when I had a dream that I was sitting on a mat after having said my prayers on it. I was holding a book in my hand which I was told in the dream, was a work of Sheikh Abdur Qadir Jeelani and of which the name was "Minhaj-ut-Talibeen" (a way to lead seekers after truth to God). After reading that book I had put it somewhere, when all of a sudden I was reminded that it was to be given to Khalifatul Masih I. I therefore began to search for it but could not find it. The search however put me in possession of another book when the words began to

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flow on my tongue, ما يعلم جنود ربك الا هو *i.e.*, "No one knows God's legions but He." So there is no limit to God's legions. If His forces had been subject to diminution, then it could be questioned why God had made Qadian sacred in addition to Mecca and Medina, since if all three were attacked simultaneously, from where could come those forces that would defend all of them at the same time. So if God's forces were limited, the Ahrars would have been justified in entertaining the fear as to who would defend Mecca, Medina and Qadian if all three were attacked at one and the same time. But that Powerful and Almighty God Who by uttering the word "be" brought into being the heavens and earth and Who by uttering the same word can reduce them to naught needs no stinting. If He chooses to make not three but three thousand or even three hundred thousand towns sacred, He will need no outside help to protect them. Then why are our opponents so anxious over His making Qadian sacred. If God had made Maulvi Ataullah Shah Bokhari responsible for the protection and safety of Mecca and Medina, then the Ahrars were perhaps entitled to say that it was not possible for them to defend and protect so many places at the same time. But He has not burdened any Maulvi with the responsibility of protecting or guarding His holy towns but has taken upon Himself their preservation. Then why should these Maulvis and *Ulema* give utterance to such words passes our comprehension. They, in fact, do not possess as much faith in God as the Holy Prophet's grandfather, Abdul Muttalib who lived before Islam, possessed. If they had as much trust in God as Abdul Muttalib had, they would have realised that God had taken upon Himself the safety of Mecca and had not transferred it to any person.

## Abdul Muttalib and Abraha.

It is a well-known historical fact that sometime before the birth of the Holy Prophet, the Yemen, a province of Abyssinia was ruled by a Governor named Abraha. In order to attract the Arabs towards

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Christanity, he sought to draw their attention away from the Ka'ba. To that end he made some endeavours and contrived some plans. But when all his designs and efforts came to naught, he thought of accomplishing his object by destroying the Ka'ba. He set about giving this idea a practical shape and with a large army started for Mecca. Abyssinia was then a great Power. Its territories extended far beyond the boundaries of the present Abyssinia and it was a very rich country as the Yemen which is an extremely fertile province was under its possession. So Abraha's armies were very well provisioned and possessed all up-to-date implements of war. When they came near Mecca, the Meccans were simply taken aback and realizing their utter helplessness gave up all idea of resistance. Abraha sent a detachment of his army ahead of the main body who drove away all the cattle of the Meccans that were grazing in the fields outside the town. Of these animals two hundred camels belonged to Abdul Muttalib. Subsequently disease began to work havoc in Abraha's forces. His soldiers began to die in large numbers. Perforce he thought of raising the siege and going back. But he also wanted to have a request made by the Meccans to that effect. The disease that fell like a scourge upon Abraha's army was, as it appears from the books of history, small-pox. It may or may not have been small-pox. But it was certainly some kind of pestilence which decimated Abraha's army. The Holy Quran refers to this whole story in the chapter entitled *Alfeel* (the Elephant). From this chapter it appears that the fields became strewn with the corpses of Abraha's soldiers and the birds feasted on them, tearing off flesh from the dead bodies and casting them on the stones as do vultures and kites. When the pestilence had destroyed or incapacitated a large portion of Abraha's army, in order to save his face and honour he sent word to the Meccans to send a deputation of their selected Chiefs to wait upon him as he wanted to talk with them regarding the affair of the siege. The Meccans sent a deputation headed by Abdul Muttalib. When Abraha talked matters over with Abdul Mullalib,

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he was deeply struck with his sagacity and shrewdness, and found his political foresight and opinion on state-craft to be very sound. He naturally expected that Abdul Muttalib would request that the siege be raised and the Ka'ba be spared and that in this way after laying them under a debt of gratitude he would go back. But Abdul Muttalib did not even make a remote reference to this matter. After vainly expecting a request on the part of Abdul Muttalib he himself broached the matter in this manner; "I find it in my heart to grant you any request you would make," thinking that the deputation would request that the Ka'ba be spared, and, as he himself was weary of the siege and wanted to go back, he manoeuvred the talk in such a manner as to elicit a request to that effect. But on hearing what Abraha had said regarding this weighty matter, Abdul Muttalib replied, "My only request is that you may kindly return my two hundred camels which have been carried away by your men." Abraha was simply left bewildered and dazed at this totally unexpected request and addressing Abdul Muttalib he said: "After my brief preliminary talk with you I had taken you to be a very wise man but that favourable impression has now quite disappeard." Abdul Muttalib asked Abraha what did he mean. Abraha replied, "you are now face to face with a great calamtiy. I have come resolved to raze the Ka'ba to the ground and I was kind enough to ask you to make me a request which I had undertaken to grant. I thought you would request me not to touch the Ka'ba but instead you have only requested the return of your 200 camels. Is it wise in the face of a national disaster of such magnitude to even think of your camels." Abdul Muttalib calmly replied, "you do not seem to have given deep thought to my request, otherwise you would have no need to revise your opinion about me. My request was far more significant than it ostensibly appeared to be. I am the owner of my 200 camels and I was anxious about their return. Do you think that Almighty God Who is the Owner and Master of this House would take no step to save it. If the Ka'ba is really the House of God, He Himself will protect it; I need have

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no concern about it."

## God Himself is the Guardian of the Ka'ba

There is no doubt about it that the Muslims are expected to protect by all possible means their sacred institutions (the signs and monuments of God) but this is only to earn their reward with God, otherwise God Himself is their protector. God had promised the Holy Prophet immunity from all harm to his life and though the Prophet's Companions always kept vigilant guard over him, who can say that his life remained safe on account of that watch. Have not thousands of monarchs met with an unnatural end amid strict watch and ward. Then how could the safety of the Holy Prophet's life be attributed to the fact that he was guarded by his Companions. God, in reality, was his protector. His Companions only got their reward by doing a duty the discharge of which God had taken upon Himself. In the same way if the Ka'ba happened to be attacked by an enemy of Islam, it would be the bounden duty of every Muslim to sacrifice his all in his effort to save it form every possible harm, but God Who is our Lord and the Lord and Master of the Ka'ba, will be its real guardian.

## A Turkish Consul at Qadian

To these ill-disposed critics of ours I relate an incident which will shed some light on whether we love and respect the Ka'ba more or they. A few years ago, when the Holy Founder of the Amadiyya Movement was yet alive, a Turkish Consul named Hussain Kami, visited India and collected large sums of money with the ostensible object of adding to the strength and security of Turkey. He visited Qadian also and had a talk with the Promised Messiah. He thought that the Ahmadis being a well-organized community he would get much more pecuniary help from here. The Promised Messiah received him and looked after his comfort in such a manner as befitted a highly placed guest. During the talk with him, the conversation

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turned on the discussion of religious questions, in the course of which the Promised Messiah offered him some sound suggestions. "Those who are at the helm of state affairs in Turkey, the Promised Messiah said, should be honest and just and they should not tyrannize over the people. As a result of the bad deeds of these people I see the Turkish Empire in danger. They do not perform their duties honestly and are not truly loyal to the Sultan but wish to weaken the Empire by all sorts of dishonest acts and misappropriations. The condition of the Turkish State is not at all happy and I have seen in a vision the conduct of its members to be anything but satisfactory and such a state of affairs does not augur well for the future of Turkey. There are weak links in the chain of the Turkish administration which will snap at the critical moment and many will prove to be disloyal and faithless." The Turkish Consul felt offended at this sincere piece of advice. He had come under the impression that being the Consul of a great Muslim State people would kiss his hands and touch his feet and would take all that he would say as the Holy Writ. But when he heard this unpalatable advice from the Promised Messiah who warned him that the Turkish leaders drew fat salaries from the Turkish exchequer and at the same time were disloyal and faithless to the State and that instead they should, like righteous and God-fearing servants of the State, do all in their power to make it strong and powerful." Hussain Kami went away from Qadian grievously mortified and propagated this malicious mendacity that the Promised Messiah had insulted the Turkish Government inasmuch as he had said that there were some weak links in the chain of the Turkish administration which would break in the nick of time.

## The Promised Messiah on Mecca and Medina

The Muslims are, generally, an intensely religious people. But it is really regrettable that the *Ulema* have come to maintain such a firm hold on them that they would not let them think in the right

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direction. The Muslim masses, in general, love truth and fear God. But the misfortune is that these Maulvis do not allow them to give sane and sober consideration to any matter and are always on the look-out to incite them. They could not, therefore, let this opportunity pass without turning it to their own advantage. They set up a great hue and cry that the Promised Messiah had insulted an Islamic State which was the guardian of the two sacred places—Mecca and Medina. When this propaganda assumed wide proportions, the Promised Messiah wrote a poster in which he took the Maulvis severely to task. "You say," he wrote, "that the Turkish Government is the guardian of the sacred cities. Who is the Turkish Government to guard and protect them. It is Mecca and Medina which, on the contrary, have so far saved Turkey from destruction and dissolution." Could it with justice and fairness be said about the followers of a person who was so jealous of the honour of Mecca and Medina, that they would be glad at the Ka'ba being destroyed and broken to pieces. Let alone being delighted at the destruction of the Ka'ba we cannot even conceive that any worldly government can or ever has, really protected Mecca and Medina. No earthly Government but God from His throne in heaven is guarding the two sanctuaries and no one can have the audacity to cast even a malicious look upon them. In conformity, however, with the physical laws of God, if these sacred places are attacked by an enemy, the hands of men shall have to be raised to defend them. If, God forbid, such an occasion came, the world would see that in pursuance of the discharge of the obligation that God has placed on the shoulders of the Muslims to protect these sacred places, the Ahmadiyya Community would make the greatest sacrifice in this respect. We look upon these towns as most holy and sacred and regard them as places where the Glory and Majesty of God was manifested, and we consider it to be an act of the highest virtue and will consider ourselves most fortunate if we are offered an opportunity to give our all in the effort to protect them from any harm. We are convinced that God would strike the eye blind that will look

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towards Mecca maliciously and if in His great Wisdom, God saddled Muslims with the responsibility to defend it, ours by His grace will be in the forefront of those hands that will be raised to pierce that eye blind.

## Interference in Hedjaz Affairs

Several years ago when Lord Chelmsford was the Viceroy and Governor-General in India, there arose great agitation among Indian Muslims that by subsidizing the Arab Chiefs the British Government was seeking to bring Arabia under its influence. When this agitation grew and became intensified, the Indian Government made an announcement to the effect that they were not giving any subsidy to any Arab Chief. I had a private inquiry made into the matter and came to know that though the Indian Government was not giving any pecuniary help to any Arab Chief, but the Imperial Government was giving a subsidy of 60 thousand pounds annually to Ibn-i-Saud and a certain sum to Sharif Hussain. I wrote about it to Lord Chelmsford that though the announcement of the Indian Government was literally true, but in spirit it was not so true as Ibn-i-Saud and Sharif Hussain both were receiving regular subsidies from the Imperial Exchequer, and that there should remain no doubt about it that the Muslims could not bear British control over Arabia in any shape or form. Lord Chelmsford was a very noble man. He at once wrote back to me saying that what I had written was quite true but what was the use of creating a disturbance by giving it publicity. He assured me that the British Government entertained no intention of exercising control over Arabia or of bringing it under its influence.

## Our Interest in Arabia

So we have always taken a keen interest in the affairs of the Hedjaz. When Arabia was under Turkish control, we always sided with the Turks. When Sharif Hussain set up an independent Kingdom, great agitation was raised against him, but we said, now that God had conferred upon him the kingdom of Arabia,

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in the interest of the continued peace and prosperity of the country he should be acknowledged and recognized as its lawful ruler. Similarly when the Najdis drove out Hussian and Ali and took possession of Mecca, we gave Ibn-i-Saud our support and sympathy, though in religious matters the Ahl-i-Hadith are our most avowed enemies. In spite of the fact that an inveterate agitation was raised against Ibn-i-Saud on the plea that he had razed mausoleums to the ground and thus had desecrated the sacred places, we supported him because we do not like that Mecca should ever remain the battle-ground of ambitious and quarrelling princes. Our men were molested in Arabia under the present regime. The Ahmadi pilgrims were even beaten during the pilgrimage season but we never even raised our voice of protest in defence of our rights because we do not wish that the peace of Arabia should continue to be disturbed. I remember quite well that some years ago when the late Maulana Muhammad Ali came back from the World Muslim Conference at Mecca he was very bitter against Ibn-i-Saud. On the occasion of a dinner in Simla when almost all the prominent Muslim leaders were present and the affairs of the Hedjaz came under discussion, the Maulana poured out the vials of his wrath on Ibn-i-Saud for about three hours and repeatedly turned to me hoping to secure my agreement to his views. But my only answer was that however great were Ibn-i-Saud's tyrannies and however indefensible his position, I was positively of the opinion that once God had conferred on him the kingdom of the Hedjaz, all our efforts should be directed to this one end that the streets of Mecca and Medina should remain free from all sorts of disturbances and commotions and the Hedjaz should enjoy undisturbed calm.

Sultan Ibn-i-Saud has recently signed a contract with a British firm. He is a wise and sagacious monarch but not being quite familiar with European history he is naturally incapable of fully comprehending European technicalities. Once before when he was about to enter into a pact with Italy I had asked

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a friend of Sultan Ibn-i-Saud to convey, if possible, my message to him that while settling the terms of the pact he should use the utmost care and circumspection while dealing with European nations as when they enter into a pact with another nation they very cleverly clothe the articles of the pact with words which are seemingly very harmless but in reality are pregnant with very serious implications. The terms of the contract which Ibn-i-Saud has lately entered into with a British firm have appeared in newspapers and some Indian papers have even written articles criticizing it. I have also read it and I am of the opinion that it is not free from defects and according to the terms of this contract on certain occassions the concerned Power can interfere in the affairs of the Hedjaz. God knows how much was I grieved to read the terms of this contract in spite of the fact that we are on friendly terms with the British, excepting the Punjab Government who themselves have spurned and rejected our co-operation for the last two or three years. Let me repeat that barring the present Punjab Government we have always extended our willing co-operation to the British Government and we shall continue to do so unless they too, like the Punjab Government, reject it with contempt. But in spite of the fact that we are on friendly terms with the British and give them our co-operation and in spite of the fact that personally I consider the framework of the British constitution to be the most useful form of Government which, though capable of being improved, is not fit to be altogether destroyed—in spite of all these things, when the interests of Arabia are at stake, we do not care for anyone, be it the British Government or any body else. Safeguards could have been inserted in the contract whose inclusion would have rendered the interests of Arabia quite safe. But as Sultan Ibn-i-Saud is not quite familiar with the intricacies of European technicalities and international politics, he has not been quite careful about the wording of the terms of the contract and has signed it in a care-free and generous manner as generally Muslims are wont to do. The Muslim is, by nature, prone to rely upon others. But in such serious matters as the

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making of pacts, the utmost care should be taken and after deep thinking and thorough consideration the words of their terms should be selected. Though the above-mentioned contract is only with a British firm and not with the British Government, and it is quite possible that the contracting firm may have no intention of deceiving the Sultan yet the phraseology of the terms of the contract is such that if ever the said firm comes to entertain evil designs about Arabia, it can involve the Sultan in great difficulties. But in spite of knowing the shortcomings of the contract we have made no protest against it because that would have been calculated to weaken the Sultan's position and power and with the weakening of the Sultan's position Arabia's power would also weaken. We thought our duty now was to help the Sultan with our prayers that God may save him from all possible evil consequences and to organize Muslim opinion in such a manner that no power could dare to take an advantage of the weakness of the Sultan's position.

## Invitation to a Prayer-dual

So we are sure that our feelings about the sanctity of the Ka'ba, of Mecca and Medina are far deeper and stronger than those of other Muslims and if anybody our doubts this statement, I would suggest to him the same line of action as I have already suggested, *viz.*, let our critics and traducers come forward and in a prayer-dual invoke the curse of God upon the heads of the liars. We shall pray in the following words :—

"O God! Thou knowest that we hold Mecca and Medina in greater esteem than Qadian. We regard these places as holy and are prepared to sacrifice everything to protect them. But if, O God, these protestations are false, insincere and hypocritical and do not proceed from our hearts and in reality our belief is that Mecca and Madina are not worthy of any respect or at least are less venerable than Qadian, then let Thy chastisement overtake us, our wives and children." The Ahrars on their side will have to declare on solemn

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oath : " We are convinced that the Ahmadis are the enemies of Mecca and Medina and it pleases them to see Mecca and Medina reduced to a heap of broken bricks and levelled with the ground. So if our conviction, O Almighty God, is ill-founded and the Ahmadis hold Mecca and Medina in high esteem, then smite us, our wives and children with Thy scourge." Let the Ahrars adopt this line of action for the settlement of their differences with us and then see what wonderful things the Mighty Hand of God reveals and if they are not prepared to adopt this course, then let them remember that forgery, falsehood and fabrication will never bring them success. Let them not labour under the delusion that they represent eight crores of Indian Muslims and that these eight crores of Muslims are with them in their malicious and mendacious campaign against the Ahmadiyya community. Before long God has shown their assertion to be totally unfounded. A few weeks ago, I had proclaimed from this very platform that to me the Ahrars seemed to be losing ground everywhere and that I saw the days of their defeat very near. It is now no secret that the Ahrars have actually lost ground everywhere and that the Muslims are not with them. It is true that thieves, cut-throats and dacoits are to be found among the Muslims but a large mass of them are such that when the name of God is mentioned before them their hearts get inspired with awe and they begin to tremble on account of God's fear. So I do not believe that, not to speak of eight crores, even one crore of Muslims support the Ahrars in imputing the above-mentioned totally false beliefs to us. Most certainly they are not with the Ahrars and about those whosoever they are, who claim to be with them I say, this false propaganda would do them no good. There is a God in heaven Whose curse tears to pieces those upon whom it alights. If they will not refrain from this entirely false and wicked propaganda against us and will not cease to invent lies and fabricate falsehoods against us, God will smite them with greater disgrace and humiliation than they have experienced so far, and will make them the object of His curse and chastisement, and the falsehoods they have been inventing

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uptill now or will invent in future, will only recoil upon their own heads and they will be afflicted with abasement and heavenly torture in a greater measure than they have tasted so far. Let them come forward, I repeat, if they have the courage, and in a prayer-dual invoke the curse of God upon the heads of those who tell lies and invent falsehoods, and then see the hand of God working mighty miracles.

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**Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth ? and (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.**

**Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.**

**Surely (as for) the charitable men and the charitable women and (those who) set apart for Allah a goodly portion, it shall be doubled for them and they shall have noble reward.**

—*The QURAN.*

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# THE INFLUENCE OF THE OMAYYADS ON MUSLIM CIVILIZATION.

(By Mr Abdul Majid Rau)

In considering the influence of the Omayyads on Muslim civilization, more than one historical parallel suggests itself, but the most obvious is that of the emergence of the Roman State from its republican political form and its republican simplicity of social life to the position of a militarist monarchic State, with the assumption by the Augustan family of the imperial title. Here as there the main condition that led to the change was the growth of the State from a small single civil unit, with a homogeneous population of free citizens to a far-flung Empire with imperial needs. We shall presently return to the consideration of this parallelism which is not uninstructive from the point of view of this thesis ; but for the present we shall proceed to an examination of the conditions which preceded the succession of the Omayyad dynasty to the rule of the Khilafat-i-Rashida. The Muslim State as founded by the Holy Prophet Muhammad (may peace be on him) was in the nature of a theocratic republic, the chief magistracy of which was elective. The citizens of this early republic were in the main members not only of one race, but of one clan, the Quraish, and they were bound together not only by the bonds of religion and Islamic brotherhood, but of actual blood kinship. Out of tribulation and persecution, they emerged a compact body, at once theocratic and military, with an essentially democratic form of government and a code of law founded on religious sanction, which regulated every action of their lives, even more closely than did the Levitical law regulate the lives of the Jews. This form of government of a single race, inhabiting a limited area, bound together by ties of religion and kinship and actuated by intense love of their Leader and religious Teacher was favourable to the growth and maintenance of the republican virtues. The chief magistrate was in no sense a King or a Sultan, he was the Chief of the Elders, lawgiver, judge and spiritual guide of his followers.

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When the Prophet of God (peace on him) left this world, he had not directly nominated a successor to his temporal commandership of the Faithful ; but by asking Hazrat Abu Bakr (may God exalt him) to lead the prayers, he had in a sense nominated a spiritual successor ; and since the temporal and spiritual caliphate were combined, there was comparatively little difficulty in getting the Faithful to accept Hazrat Abu Bakr as a successor. Hazrat Abu Bakr (may God exalt him) nominated Hazrat Umar as his successor, though the nomination had to be confirmed by the Faithful ; Hazrat Umar (may Gog exalt him) in his turn instead of nominating a successor selected a panel of six of the Companions, from amongst whom Hazrat Osman was selected. The rebellion against Osman created a situation in which, after the murder of Osman, the succession was by no means clear. Hazrat Ali (may God exalt him) was, no doubt, elected ; but at the expense of a civil war which raged throughout his lifetime and continued during the brief reign of his sons, Hazrat Hasan and Hazrat Husain (may God exalt them).

### Caliphate by Conquest

When, therefore, Ma'awiya succeeded, virtually by conquest, to the caliphate, he could plead with semblance of reason and statesmanship, that the system of election tended to create civil strife among the Faithful, and to split their ranks. It was thus as we shall presently see that he was able to enforce on the Faithful during his lifetime the acceptance of his nomination as successor to the caliphate of his son Yezid I, though this acceptance was, in parts at least of the Muslim Empire, only obtained by force. We thus see that one important respect in which the Omayyad Khilafat, differed from that of the Khilafat-i-Rashida was that with the Omayyads began the introduction of the hereditary principle in the succession to the caliphate. This principle was not introduced, in spite of the power of the founder of the dynasty without opposition. When Mu'awiya was assured of adequate support in Syria and Kufa, and had conciliated the citizens of Medina, he marched on Mecca, where he urged

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on the Faithful the risks to which Islam was exposed by a contested succession. Mecca, however, was the stronghold of Muslim conservatism, and Mu'awiya's nomination of his son met with considerable opposition. "We consent" said the citizens, "to any one of these three things. First, do as the Prophet did and leave the election to the citizens of Medina. Or, secondly, do as Abu Bakr did, and nominate a successor from among the Quraish. Or, thirdly, like Umar, appoint electors who shall, from among themselves, choose a candidate to succeed thee. Only like them, thou must exclude thine own sons and thy Father's sons." Mu'awiya had no intention of doing any of these things. "As for the first course", he said, "there is none now left like Abu Bakr, that the people might choose him. And for the rest, verily I fear the contention and bloodshed that would follow if the succession be not fixed beforehand." And saying this he compelled the electors to take the oath at the point of the sword.

## Succession by Right

The precedent thus established has been followed ever since by successive dynasties of Caliphs, up to the time of the abolition of the Ottoman Caliphate by the Turks. The elective right of the Faithful as a body to elect the Caliph ceased to have any reality, though its theoretical recognition continued to the last. In practice, each succeeding Caliph would proclaim as his successor the fittest or the most favoured of his sons or in default of issue of one of his kinsmen. To this successor an anticipating oath of fealty could be taken and succession would follow as a matter of course, though this method did not, as history has shown, entirely preclude the possibility of civil war. One important influence, then, of the Omayyad dynasty on Islamic polity and statecraft and thus on Muslim civilization was the substitution of the hereditary principle for that of election, which in fact was what the nomination by each Khalifa of his successor came to. This meant, of course, that the Khalifas became definitely Emperors, instead of being the elective chief magistrates of a theocratic State. The reactions of this change were not essentially dissimilar to the effect on Roman

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civilization of the change from the republican form of government to the hereditary rule of the Augustan Emperors. The court under Mu'awiya and his successors vied with the courts of the Byzantine Emperors and the pagan contemporary rulers, in wealth and luxury. And as too often follows in history, the influence of the court permeated to the people, and the Muslims forsook the austere and primitive republican virtues of the first Caliphs for a more elaborate and luxurious form of life.

## Change in Structure

The change in the political and social structure of Islamic society which thus manifested itself on the evolution of Caliphate from a theocratic chief magistracy to an imperial dynasty was not unconnected with the growth of the Muslim Empire. The small band of the Faithful which had accompanied the Prophet of God (may we be his sacrifice) on the Hijra had swelled. In self-defence at first and to protect themselves from the attacks of their more powerful Christian and pagan neighbours, the Muslims had been forced to war on and subjugate the neighbouring States, so that the empire to which the Omayyads succeeded was a vast one, including Persia, Egypt and Syria and smaller provinces, all of which were under provincial Governors, who were also the spiritual heads of the territories under their rule. With the passage of time the spiritual functions of the Governors became entirely subordinate to their temporal authority which was that of great vassals. With the growth of this empire, a more elaborate system of government at the centre became necessary, if the provincial governors were not to be allowed to cut loose from the Empire. These Governors, succeeding as they did to the traditions of the Romans, the Sassanid princes of Persia and the Pharoahs, began to substitute the pomp and splendour of Imperial Viceroys for democratic spirit which made Omar (may God exalt him) enter a conquered city leading the camel on which his slave was riding. Under the Ommayyads, this process of Imperialization proceeded apace. Mu'awiya extended the Muslim Empire eastward, and consolidated the conquests of his

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predecessors. The conquered chiefs and people were continually casting off their allegiance; but the yoke was yearly becoming more secure. The Asiatic territories of the Empire in the north and south continued for long on a precarious tenure; but in the south all the country up to the banks of the Indus was securely held. During the reign of later Ommayads the conquest of Africa was consolidated. Spain and a portion of France were conquered by the Muslim Generals, Musa and Tariq, and brought under Muslim administration. Thus we see that under the Ommayads, Islam definitely became a great imperial power.

### Complex Administration

This evidently meant a more complex administration at the Centre; indeed it was in the time of Omayyads that the organization of the civil service, perfected under the Abbasides, began. Of a successor of Mu'awya, the great Caliph Al-Walid, the historian Weil tells us, "he is in our eyes the greatest and in every respect the most powerful and illustrious ruler among the Commanders of the Faithful." From the borders of China and the banks of the Indus to the Atlantic, his word was law. In his reign culture and the arts began to flourish. He enlarged the mosque of Damascus by taking in the church of St. John from the Christians. From a church in Baalbek he took a gilded dome of brass and set it over the rock in Abd-ul-Malik's mosque at Jerusalem. He rebuilt and enlarged the Mosque of Medina and the Aksa Mosque at Jerusalem. He established schools and hospitals and made provision for the aged, the blind and the lame,—indeed to him is due the credit for having anticipated in that early age, the more beneficent aspects of modern poor law administration and relief for the poor, the aged and the disabled. Al-Walid granted fixed allowances from the State funds for the infirm and the poor. He created asylums for the blind, the crippled and the insane, where they were lodged and fed and looked after by attendants specially employed for the purpose. He established orphanages for the care and education of children bereft of their parents. He himself would visit the markets and take note of the rise and fall in prices; and he so encouraged manufacture and design as to

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give a great impetus to arts and crafts. It is significant to note that by this time the naval administration of the Caliphate was fairly well organized. The fleet was divided into five squadrons, those of Syria with headquarters at Laodicea ; of Africa, Egypt and the Nile, with a special squadron to guard the mouths of the hill from descent on the coast by the Byzantines. There were arsenals and shipbuilding yards at Babylon and Clysima.

## An Important Innovation

An important innovation that took place under the conqueror Abdul Malik was the issue of a purely Muslim coinage. Hitherto the Arabs had used gold and copper, Byzantine coins and silver coins copied from the Qassaman, with the addition of three letters *b. s. m.* (in the name of God) in the margin. Mu'awiya had indeed instituted an independent coinage, but it was eventually withdrawn. Now Abdul Malik issued a purely Muslim coinage, gold, silver and copper, called by the Byzantine names dinar (*denarius aureas*) dirhem (*drachma*) and fols (*follis*). The dinar was about the size of a half sovereign, the dirham rather less than six-pence, but the terms came to mean gold and silver coins generally. They bore, besides the mint and date, sentences from the Quran, generally! "There is no God but one God. He has no partner."

Another important invention made about the same time was the substitution of Arabic as the language of administration throughout the empire, for Persian and Greek, which had previously been employed in the provinces.

## The End of a Brilliant Period

Briefly, the influence of the Ommayads on Muslim civilization was in the main a political influence. Under the rule of their dynasty Islam, from being a theocratic city state, became an Empire, the Caliphate became hereditary, and the Caliphs became definitely Emperors and Sultans. With the conquest and annexation of vast territories, the administration at the

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centre became more complex, and the old, simple tribal methods were displaced by an elaborate machinery of government. The influence of the conquered provinces, as in the case of Rome, began to affect the austere republican simplicity of the Arabs. The Courts of the Caliphs became as splendid and luxurious as those of the neighbouring Christian or pagan Kings, and the rank and file of Muslims were not slow in following the example of the Court. At the same time, under the Omayyads arose the admirable practice continued by the Abbassides of fostering learning, the arts and science, and the Court of the Caliph definitely became a centre of culture.

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## PRECIOUS GEMS

**The Holy Prophet says :**

**1.** Actions will be judged according to intentions.

**2.** The proof of a Muslim's sincerity is that he payeth no heed to that which is not his business.

**3.** No man is a true believer unless he desireth for his brother that which he desireth for himself.

**4.** That which is lawful is clear, and that which is unlawful likewise, but there are certain doubtful things between the two, from which it is well to abstain.

**5.** Be ye endued with divine qualities.

**6.** He dieth not who giveth life to learning.

**7.** Whoso honoureth the learned, honoureth me.

**8.** Pray to God morning and evening, and employ the day in your avocations.

**9.** He who neither worketh for himself, nor for others, will not receive the reward of God.

**10.** Whoso is able and fit and doth not work for himself, or for others, God is not gracious to him.

**11.** Those who earn an honest living are the beloved of God.

**12.** God is gracious to him that earneth his living by his own labour, and not by begging.

**13.** The best of alms is that which the right hand giveth, and the left hand knoweth not of.

**14.** Charity that is concealed appeaseth the warth of God.

**15.** He is not of me, but a rebel at heart, who, when he speaketh, speaketh falsely; who, when he promiseth, breaketh his promises; and who, when trust is reposed in him, faileth in his trust.

**16.** The Faithful (*i. e.* Muslims) are those who perform their trust and fail not in their word, and keep their pledge.

**17.** Thus saith the Lord, "Verily those who are patient

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in adversity and forgive wrongs, are the doers of excellence."

**18.** Humility and courtesy are acts of piety.

**19.** True modesty is the source of all virtues.

**20.** Modesty and chastity are parts of the Faith.

**21.** The best of alms-giving is that which springeth from the heart, and is uttered by the lips to soften the wounds of the injured.

**22.** They will enter the Garden of Bliss who have a true, pure and merciful heart.

**23.** He who is not affectionate to God's creatures, and to his own children, God will not be affectionate to him.

**24.** To every young person who honoureth the old, on account of their age, may God appoint those who shall honour him in his old years.

**25.** He is not of us who is not affectionate to his little ones, and doth not respect the old; and he is not of us who doth not order that which is good, and prohibit that which is bad.

**26.** He is true who protects his brother both present and absent.

**27.** No man is true in the truest sense of the word but he who is true in word, deed, and in thought.

**28.** To gladden the heart of the weary, to remove the suffering of the afflicted, hath its own reward. In the day of trouble, the memory of the action cometh like a rush of the torrent, and taketh our burden away.

**29.** Be persistent in good actions.

**30.** He who helpeth his fellow-creatures in the hour of need, and he who helpeth the oppressed, him will God help in the Day of Travail.

**31.** What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrows of the sorrowful, and to remove the wrongs of the injured.

**32.** Who is the most favoured of God? He from whom the greatest good cometh to His creatures.

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**33.** He who trieth to remove the want of his brother, whether he be successful or not, God will forgive his sins.

**34.** The best of men is he from whom good accrueth to humanity.

**35.** All God's creatures are His family; and he is the most beloved of God who trieth to do most good to God's creatures.

**36.** Strive always to excel in virtue and truth.

**37.** Whoever is kind to His creatures, God is kind to him; therefore be kind to man on earth, whether good or bad; and being kind to the bad is to withhold him from badness, so that those that are in Heaven may be kind to you.

**38.** The people for the Abode of Bliss are three; the first, a just king, a doer of good to his people, endowed with virtue; the second, an affectionate man, of a tender heart to relations and others; the third, a virtuous man.

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# The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
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